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THE NEW EVOLUTION

The New Evolution of Man Series—Bk. I.

THE NEW EVOLUTION

*(Being a general solution of all modern
life problems, based on Truth.)*

BY

NARAYANA KAUSIKA

For I have neither wit, nor words, nor worth,
Action, nor utterance, nor power of speech,
To stir men's blood ; I only speak right on,
I tell you that which you yourselves know.

1935

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TO
ALL WHO LOVE
HUMANITY

CONTENTS

| Chapter. | Page. |
|--|-------|
| 1. The Postulate of Universal Religion | 1 |
| 2. The Method of the New Evolution . | 17 |
| 3. The Science of Life | 41 |
| 4. The Warfare of Ideals | 67 |
| 5. The Formula of Peace | 96 |
| 6. The Higher Life | 123 |
| 7. Organization | 147 |

THE NEW EVOLUTION

CHAPTER 1

THE POSTULATE OF UNIVERSAL RELIGION

I

THE PLAY OF THE ETERNAL

The One beyond all time, behind all space, whose proof is self-contained in existence, whose knowledge leads to Higher Life by man which apprehends the Truth and the sense of things—existed all through time and everywhere, Eternal, Omnipresent, All-Blissful, the vital principle that is Time-Space.

It willed: I will be two and manifold! It moved, spun round and round nowhere, got here and there and spread out everywhere, creating Time and Space all through Its wake, the subtle warp and woof of world's fabric. Creation is myth, evolution true, apparently; but the real truth is the creation that is the highest sense of evolution. Man's reason doth conceive of Truth this way; but yet experience, which defies words, can glean the highest meaning things can yield.

The nature of the Eternal got split, and spread about in time, deep, far and wide, and

The New Evolution.

made phenomenon we call the world: force and matter, life, spirit and all—all tiny fragments of the one Time-Space, relative aspects of Reality. In varied states of motion, large and small, they spin about in Truth's eternal womb. Events of Space-Time all entities are, the larger ones containing the smaller ones, from tiny atom to the bursting new of a star.

The One became the suns, the planets, moons, the forces varied, light and warmth and sound, and matter, mind and senses and the soul, and myriad types of life upon our globe, and man too—man, upon this finite sphere as many a worm and beast and bird there be, and countless organisms that live and die. As man too small, but great in Supreme Truth, he strives to know himself, aware or not, aspires to Beauty, Goodness and to Bliss, the nature of the One Eternal Vast.

Time and Space, twin-sisters of life on earth, as incomprehensible as the Truth, play up the magic of dual existence. Though probed by science, with all the facts of life persisting in their framework as though real, the meaning of the facts eludes its grasp, though clinched in knowledge subjective, in Higher Life. The Truth e'er is the result and the cause of man's experience as Subject, as the Self.

Objective knowledge of the things of life, within the bounds of time and space and mind, reveals

The Postulate of Universal Religion.

that Evolution is the Law, the process of phenomenon and life. While all the rest, the how and why of things, the value and the sense of existence, necessitate the postulate of Truth, the One Eternal, the background of the world, correlated to consciousness, the Self of man, that emerges as real, as the one main factor of existence.

The Law of Evolution, that science makes out, apparently gets on in time and space, upon the background of the Eternal. The former yields conventional knowledge and life, the latter is largely a myth to man. The New Evolution, the emergence of Truth, that man the Subject apprehends, gets at the meaning and the sense of things, the unity of life, the Bliss of Existence, which man attains through wisdom and through love. Unto that supreme state can man evolve, the individual as much his race, in stages progressive of evolution, transcending the relative planes in life, of matter, senses, mind, morality, to find the unity of all these facts in the Truth of things, in the Bliss of Existence.

The Truth of things, as e'er can man conceive, is his own Self in freedom, joy and peace, waxing large in love and life and seeking fulfilment in the environment. The way by which he can attain his own, the method of the New Evolution, that seeks the Unity in diversity, is in the knowledge true that facts must yield and in the way of life

The New Evolution.

that makes real the ends of life, the sense and goal of life, through Truthfulness, Non-violence, Love.

The Peerless One plays on through space and time—the actor, drama, stage and music all—the grand and secret drama of the world. It plays and strives through all to reach Itself: to cease to be small and to wax e'er great, to stop to be slow and to go e'er quick; to shed all fear and be e'er brave, to eschew violence and to grow in peace; to dry up hate, to gush forth full in love, to end all toil and to sing for aye; to wipe off tears and brighten up in smiles, to elude pain and dance through life in joy; to desist from falsehood, to live e'er true, to abhor the evil, to learn to be good; to free from death, the end of broken life, and seek elysium of real life; to fight phenomenon of finite self and wake up in the Formless Blissful One; to free from darkness, ugliness and rage, and embrace light and beauty, goodness, peace; to bridge the gulf of dual existence, and know and be the One which became two—the Ancient One thus plays to know Itself!

And man too has his humble part to act, in reaching up to Truth that e'er he is: to play for freedom and for knowledge true, to realize the bliss and peace of Sat. Unknowingly, he calls the play his work; the dual urge doth blind him to the truth. In playing of his part he is a God, in working at his life a man, a slave. He is in play supreme

The Postulate of Universal Religion.

when he perceives the freedom, beauty, goodness, greatness, sense, and love and joy in the Higher Life of Truth; he is in toil great whene'er he finds the bondage, grief and death of life, and feels the sway and surge of passions wild. The urge to Unity and Peace is Love, and all its various forms in human heart. The bridge of Love laid out by the play of life, across duality, leads on to Truth.

The power of Mind is great : its sharpness can cut through the bondage hard of Space and Time. In pure and subtle state it is to Truth its vehicle, like word conveying sense. Man's intelligence, in its highest flights, which touch on the meaning true of worldly facts, is Love in life which implements the Truth. The moment Mind finds its own proper place in the sense of things, the screen of Space and Time drops off, like mist before the rising sun of day. And the race is done and the goal is won! What man can do he feels as 'broken' Time, and Space tells what he cannot do in life: what man can be as God Eternal shows, and Omnipresence, Space-Time Ideal. The instruments of Knowledge in man's keep, when worked in play, the curtain help to lift, and change his outlook on the world, revealing thus the secret sense of things.

The One Eternal plays on Space-Time stage!
Play on! O man! and play with the Ancient One.

The New Evolution.

II

I have always had great faith in Modern Science, its technique and its possibilities. I hold that science, far from being antagonistic to true religion, or the Higher Life, must be indeed its basis. But it must be so directed as to evolve better and more meaningful conditions of life for mankind. The defect in objective sciences is that they are unable to arrive at the meaning of things or bring out the sense of value in the apparent facts of the world. Science is limited to the subject of phenomenon whose explanation at the farthest reaches of scientific processes is given only in symbols and formulas. The background of Truth and the value and significance of things are found to be beyond the scope of objective sciences. This fact is being recognized by the vanguard of scientists nowadays. It would appear that Modern Science undergoes an orientation of outlook which promises a bright future for the human race. Science seems to propose entering into the realm of consciousness, the Subjective nature of man. It means much for humanity. The salvation of mankind shall be in the 'New Evolution of Man' which is based on science, but Science that is supplemented by the Subjective factor of life, the Science of the Higher Life. This makes all the difference, and scientists are yet to recognize this aspect with its full implications.

This New Evolution has two aspects: the Individual and the Social. The former is the main

The Postulate of Universal Religion.

theme while the latter is only its corollary. The facts of the New Evolution are simple enough, but all their value lies in implementing them in life. The many aspects of scientific knowledge and power are to be fully recognized and accepted for use in the individual and in society, for they contain what are called 'the facts of the world' as revealed in one relative plane of existence. This is not to be done as any compromise in relation to the Higher Life, but with full faith in Science as a means of progress towards Truth. The Higher Life is but the means whereby we supply meaning to scientific facts. But the knowledge and power aspects of science must be disciplined and redirected in the principles of the Higher Life before being recognized as the mainplank of the New Evolution.

The Ideal of Truth, the same in Science as in Life, consists of true knowledge as the interpretation of Truth and a sense of freedom, joy and peace, which is the nature of the Truth itself, as ever can be apperceived by man. What is called the 'power-knowledge' aspect of Science as distinct from the 'love-knowledge' aspect arises out of a mistaken sense of value when applied to the objective factors in life. The true value of knowledge is in the subjective field.

Human nature is dual in character, the objective and the subjective. The objective nature

The New Evolution.

with its material ideals is prominent in the ordinary life and in the modern age. But the meaning of things is lost in it and objective ideals alone shall lead mankind nowhere. They must lead him to a certain goal of destruction and death. This fact is much in evidence in the modern age.

The Subjective element of man is real, is felt by everyone more or less, and is to be harnessed in full. It is really the only thing man ultimately cares for. It is the compliment of his objective nature and is the fuller and higher stage of his life. It is the pathway that leads man to Truth and to Bliss, the ideals of his race. There is no denying the Subjective nature of man, his Consciousness, which interprets the sense and significance of things. The proof for it is only in the living of life in the most proper manner. It is too much to ask for an objective proof for one's personality. It shall be found ultimately that the objective and subjective factors of life, Science and Religion, are the same great 'Way of Life' in which living beings find themselves placed somehow. The how and why of it, as it is possible to bring them within the scope of intelligence, form a subject dealt with in philosophies which propose to give the interpretation of Truth. Each man has to evolve it for himself in the main from the experiences, objective and subjective, of his own life. Many others have indeed left their foot-prints in the sands of time, which may help him in his researches.

The Postulate of Universal Religion.

But the mere knowing, or mental assent and appreciation, does not help one to arrive at Truth. The knowledge of Truth is the becoming of That. Hence the paramount importance of Religion. The realization of Truth is in the Subjective Experience of man. The method of approach to realize the ends of life which are true knowledge, freedom, joy and peace, shall be in the Higher Life, in Truthfulness, Non-violence and Love, which form the gist of the Universal Religion, co-existent as it were with the universe. As it is, in the mere objective life led by mankind, the life ideals are lost sight of in competition, unchecked play of animal impulses, and hunting after the mirage of success. Knowledge itself nowadays is a mere mental assent which does not touch man's real nature, his individual self.

III

The Individual Self is a postulate with a proof in its own existence for everyone. Its highest level is but relative to the Truth of things. It has got one meaning and method of action in material life and another, a truer and a more beautiful meaning and process, in the Higher Life. The Self or Individuality is only relatively true with respect to the Absolute Existence.

The methods of approach to Truth, or the ideals and ways of life, viz., Truthfulness, Non-violence and Love, are eternal principles inherent

The New Evolution.

in the World-system. They are the fundamentals of man's Universal Religion.

What is the necessity for Religion, is a very pertinent question, specially significant in the modern age. Let me make an attempt to answer it briefly. The Truth of things is a Unity of Existence, its nature and value not being understood in objective life. Rather it is understood differently by different people as relative truth. Every piece of the Universe and every living being is part and portion of the Truth,—aye, the Truth Itself in reality—but in its individuality, in a particular name and form, appearing separate, limited and diverse. This 'broken Truth' is the cause of the travail of life. The way of escape is in progressing towards the Truth and the Unity of Existence by right knowledge of things and proper ways of life. The reactions on man's nature of his evolution to the Truth of things and to the Unity of Existence appear as Truthfulness, Non-violence and Love. This gives the means also to approach the goal of true Knowledge, Freedom, Joy and Peace, which are the substance of Truth or Unity of Existence. Religion has its source in this fundamental principle.

Mere objective life in differences and diversity takes man farther from Unity and Truth and tends to his greater unhappiness and danger. The progress towards the Ideal by the right methods of approach should be the meaning and purpose of the world, if there ought to be any such. And

The Postulate of Universal Religion.

every man feels the presence of a meaning and purpose in things. That is the first and final proof about the Subjective nature of man. Yet there need not be any sentiment or 'spiritualism' about it at all. This is all Science, true Science and nothing but Science. But it is a Science that has developed into the reality of the Subjective plane.

While human intelligence and knowledge are potent enough to pierce through the Reality of things and understand in what manner man is related to the truth of things, it is in life and in the Subjective Experience alone that we have to seek Self-realization. Herein is the value of Religion, not as apart from objective knowledge and material life but as complimentary to it, and as its corrective, interpreter and fulfiller. Hence religion is greater than philosophy; which makes all the difference between knowing and being. We find here the psychological necessity for everyone to do his own experimentations and researches in life, to solve *his problem*, and evolve to the truth of things. True Knowledge of things, which is different from the conventional worldly knowledge, is essentially intransmissible, though under certain conditions there can be some amount of transfer. What one experiences in himself is alone the Truth for him. The zigzag in the curve of progress of the race is due to this scientific principle of intransmissibility of experiences in life.

The methods of approach to the goal of Truth are more and more Science, objective and

The New Evolution.

subjective, and right ways of life in Truthfulness, Non-violence and Love, i.e., in the eternal Universal Religion. The diverse and the endless fractions of knowledge including scientific knowledge, inherited by the human race, and the many ways of life including the modern worldly life in materialism and in the holiday Religions of convenience and fashion, are all not false, but relative aspects of Truth. The Relativity of Truth and Experience, of Light and Life, is to be got over by effort such the facts of existence become more and more real and less and less false. This brings in progression truer knowledge and clearer interpretation of Truth and greater measure of Freedom, Joy and Peace. This is possible for man in the New Evolution which is the getting over of his finiteness and the enlarging of his self so as to envelope Infinite Existence. This is the Supreme Ideal, the Unattainable, so long as man feels himself as only man. But it is attainable and is a possibility for realisation, when man ceases to be mere man by progressive realisation and becomes That in essence. The mere understanding, the intellectual assent, to the propositions set out is nothing at all for practical purposes. Everything is in putting them into practice, which means much work, but really pleasant and fruitful work, if done in a true spirit of Play-Way.

IV

Let me put forth a word of apology to the scientists and independent thinkers of the age,

The Postulate of Universal Religion.

who are indeed the bulwarks of modern culture and civilisation and who ought to be the right leaders of society if only they had the courage to organize and assert themselves. I request them not to view these ideas as dogmas or creeds which in fact they are not. They are veritable and natural conclusions coming upon close and careful logic and, more truly, they are inevitable convictions arising out of the genuine experiences of life, objective leading into the subjective and merging in it. The unchallengable proof for it is to be had by every living being provided he works for it. It has been proved by the life experiences of many a great man of all ages. Here indeed I must be very cautious lest I should offend the susceptibilities of the rationalists. In this age many reasonable—I mean fashionable—people have a feeling that their ancestors were mostly ignorant, slaves to Nature, and essentially barbarous. Many great ones of ancient days might have had only limited apperception of Truth but we are prone to look at the past through the magnifying glasses of ancestor-and hero-worship. How indeed can we suppose that any high degree of the meaning of things could result from the limited and meagre objective knowledge our ancestors possessed? My respect and admiration for Modern Science makes me say like this. Some rare souls however should have had a full flush of Truth felt in themselves, for subjective realization is not always the result of objective knowledge but often independent.

The New Evolution.

Thus the highest Philosophies and Religions are centred in their experiences. However the fact remains—and that is the vital point here—that humanity as a whole has found its goal, and a fully satisfying goal, in the Subjective Ideals in life.

This aspect is to be borne in mind by the scientists when they march forward on the pathway to the discovery of the Truth of things. By and by, they will be bound to change their methods of approach in their further researches directed towards the unravelling of Truth. They may have to start from a faith and an undefined consciousness within themselves, and adopt largely synthetic and deductive ways. The analysis and induction of Scientific Method—clocks and foot-rules may not be of much use—must also come in to check and verify the conclusions of synthetic experiences wherever possible or necessary. But my opinion is that Scientific Method is as applicable in the Higher Life as elsewhere. From synthetic experience to scientific analysis and reasoning, again to more experience and back to analysis, then to further synthetic experience, and so on—that is the way of the Higher Life. Thus let them work on and save humanity yet.

The New Evolution of Man visualises an advancement of modern humanity in the Higher Life based on the valid and truthful aspects of the Sciences and Culture of the present age, and supplemented and rectified by the higher ideals of Subjective Experience. It propounds a correct

The Postulate of Universal Religion.

and exact philosophy of life, wherein Relativity of Knowledge and Truth on the one hand and Scientific Metaphysics on the other, are closely interwoven, and which anticipates fully the great *Advaita* Philosophy of the East. Secondly, it expounds the theme of a Universal Religion, on the fundamental basis of Truth, Non-violence and Love, which seeks to realise in oneself the great ideas of the philosophy of Truth, and project them on the environment in social and political life. The action of this eternal religion on man is in a general way, but engrossing all his life activities; in particular, every one ought to have ideals of his or her own, one's own individual religion or method of approach towards the Truth. Herein we find that every religion is recognized for use by man in the different levels of intelligent and progressive life. This ideal of Universal Religion approximates to the pristine *Sanatana Dharma* of the Ancient Sages of India whose spirit and sense are however absent in the modern age. The Universal Religion is a way of aspiring for, living in, and becoming the Highest Ideal, the Truth in the Universe, which is the heritage of every living being. Here, when I mention old things, let not the scientists and rationalists turn away in disdain. To do so cannot be scientific nor reasonable. Why should we be so arrogant as to suppose that other people could not have discovered the Truth by other means? Let us indeed use good old things wherever we might.

The New Evolution.

International peace, which is the objective of this age arising mainly out of the fear of a possible demoniacal, scientific warfare, becomes a fact of life not by any patch-work of Leagues, Covenants, Propaganda or Peace-parleys. Individual peace and Social peace are practically identical. Without touching on man's real nature and ways of life, without mending the root cause of evil, no valid or permanent peace can be effected. The 'Rosetta Stone' for resolving the great riddle of life, in both its individual and social aspects, is to be found in the eternal Philosophy of Truth and in the Universal Religion or the Way of Life in Truthfulness, Non-violence and Love. According to me, the basis for both is Modern Science in its new Orientation.

Nor is it any very difficult matter—that is the vision and ambition of Youth!—if there is a sincere and corporate will to attain the objective which is first clearly visualised in all its bearings. Here arises the great need of Organization. The youth of the world, and all those who are young at heart, are to be looked upon to fulfil the work at large. The preparation for it is in grasping the principles of the New Evolution and the main work is to project them into life and the organization includes the formation of a World-State and the creation of a Reorganized human Society. These subjects are discussed in my books on the New Evolution of Man.

CHAPTER 2

THE METHOD OF THE NEW EVOLUTION

I

In the first chapter I have put forward a theory—nothing new anyway but expressing a stage of truthful human experience—which I would want my readers to consider as no dogma or creed peculiar to the New Evolution, but as a tentative general hypothesis upon which to work for further light and intenser realization expressive more and more fully of the truth of things. An uncompromising scientific mentality and method, I hold, are as essential for the exploration in the 'Unseen World' of the spirit and the significance of things as in the sensual conventional world of matter and mind.

I am not really enthusiastic to draw any nice distinction between the soul and the mind on the one hand, and matter on the other. I hold that life is a continuous, complex but unitary process—which is but too patent if we consider things intelligently—with these entities at the different stages of an unbroken genuine background of personality such that the higher aspect more or less contains in it the lower one. A philosophy that seeks to draw a hard and fast line of demarcation between these different aspects of the same individuality, which is in fact but a relative aspect of the One Absolute Existence—tentative if you

The New Evolution.

please—defeats itself in its high purpose of diving into the meaning of things.

But the conception of the unity of these levels—matter, life, mind and soul—in the essential quality of existence, namely, the personality or the self of man that is the same as the larger universal self or the Absolute Existence (which no one can deny for the simple reason that something ultimate is and must be), is a particularly difficult affair in as much as it is a 'matter for no mere mental assent but of realization and actual being and becoming the Ultimate Reality itself.

Rabindranath Tagore says in his book *Creative Unity* :— “It costs me nothing to feel that I am; it is no burden to me. And yet if the mental, physical, chemical, and other innumerable facts concerning all branches of knowledge which have united in myself could be broken up, they would prove endless. It is some untold mystery of unity in me, that has the simplicity of the infinite and reduces the immense mass of multitude to a single point”. This Unity is the child of Knowledge and Love. Further on he remarks :—“The quality of the infinite is not the magnitude of extension, it is in the *Advaitam*, the mystery of Unity. Facts occupy endless time and space; but the truth comprehending them all has no dimension; it is One. Wherever our heart touches the One, in the small or the big, it finds the touch of the infinite”.

But there are and ought to be different philosophies of life corresponding to the quality and

The Method of the New Evolution.

quantity of experiences undergone by man at the different levels of his evolution to the truthful ideals of life or devolution from them. While all these are expressions of relative Truth, the Highest Truth itself is something which defies all expression in conventional terms, but attainable by man in the sense that he, with the whole of creation, is That in essence at all times, besides that he can develop and perfect his own individuality so as to envelope the 'Absolute Existence. The New Evolution is just this process, an 'emergent' evolution exhibiting its new characteristics when man turns his eyes within, asserts his subjective nature, and becomes conscious of the fact of his divine destiny in both the individual and social spheres.

Nor do I expound here any religious doctrine or creed like the stuff which is current in the modern age. But I would have the New Evolution considered as a science, objective developing into the subjective, the phenomenal into the real, the science that seeks to bring out the ultimate meaning of things. In this sense the New Evolution, with its philosophy and method, is the Queen of all Sciences, and the crown of human ambition.

The New Evolution is an 'emergent' evolution that is competent to explain things in such truthful manner as to indicate more the process of evolving to the truth of things than actual explanation and exposition of facts as they really are, which is impossible in the nature of the subject. While the objective side of things can be easily

The New Evolution.

subjected to critical analysis and codification, the subjective aspect, which is the higher reality in as much as it contains the germ of the nature and process of real existence, is beyond the scope of such treatment. But still the scientific facts, as well as the facts of ordinary experience, can be used to get at and to clarify the process, the great method, that shoves man up into the very lap of Truth. The New Evolution is in fact more a method than a philosophical exposition of facts. All other dogmas and creeds, and the varieties of experiences that are brought out into the world, are used as means to the supreme end such that the less truthful and genuine factors are progressively eliminated and transcended for the more.

Thus the Relativity of Knowledge and Experience is a fundamental principle of the New Evolution. Every piece of knowledge and every way of life, all genuine opinions or theories, all religions, laws and social institutions, have their relative significance and validity in the different stages of the growth of man's personality and social evolution. The Scientist of the New Evolution must be apprised of all such pieces of comparative knowledge. He has to accumulate a vast store of apperception masses, and then make his own judgment on them in correspondence with the actual experiences that his knowledge and native talents help him to bring out in life—a judgment that is to be *suspended judgment* at every stage until final

The Method of the New Evolution.

Truth is realized. This is in effect the meaning of the scientific method in the New Evolution which is, in skeleton, the same as in the objective field of human research, but different from it in quality and quantity like the new factors of emergent evolution.

Writing on the provisional character of science, A. E. Taylor remarks:—

“The precise details of scientific theory are always open to modification by confrontation with facts yet to be ascertained, even when the conformation by fact is complete in the present state of our knowledge of fact. This is why no science can ever reach, or ought ever to aim at reaching finality in its hypothetical explanation. All our results are ‘provisional’ and ‘tentative’, or, to put the same thing in more complimentary language, science is always ‘progressive’. So far as it can be said to achieve finality at all, it achieves it in its details, not in its affirmations.”

With regard to objective sciences one has to admit unreservedly—and scientists are nowadays recognizing the fact—that finality through *their* theories and explanations can never be reached at any stage, in as much as they confine themselves mainly to the conventional facts of phenomenon. But the other Higher Science of Life, which is yet scientifically to be built up, can legitimately aspire for finality, if not in product as can be made out intelligibly, most assuredly in method leading

The New Evolution.

to the Ultimate Reality. And in this great human aspiration, the scientific method, equally with the scientific facts, has its right place.

II

The centre of gravity of the New Evolution is in man's consciousness, in his realization that he is the Subject, the Self, that is correlated with the Universal Existence or the Ultimate Sentient Being. But man by nature is essentially objective in his conventional life, having however the urge in him in varying degrees for the ends of life, namely, Freedom, Joy and Peace. This urge, in reality, is the expression of man's real nature, in relation to the Reality of things, that seeks the Unity in the diversity of phenomenon.

But this urge for Unity in diversity in man, which is often submerged and even annihilated in the material life, is to be caught hold of and developed on scientific lines, as much to secure in general the ends of life in greater measure as to realize the supreme end itself, namely the Truth, which is however possible only by the gifted few. This is the objective of the New Evolution in its reorganization of the social life of man on scientific lines so as to prepare the atmosphere for the Higher Life, and in its philosophy and method designed to implement the Supreme Ideal in the individual. The great *Vedic* maxim with respect to human conduct, in both individual and social spheres, is the following:—

The Method of the New Evolution.

'Uthishtata Jāgrata Prāpya Varānnibodhata'.
i.e. Awake ! Arise ! stop not till the goal is reached.

The subjective nature of man, the developing of which leads to the Higher Life in the individual and in society, is the realm where the real meaning of things is situated. There can be no other proof for this at the start than that man, who exists beyond all possibility of denial, feels that he must be part and parcel of the Universal Existence all around and somehow intimately connected with it. The postulate of a Universal Principle, intimately correlated with one's own self, is testified largely by man's experience and borne out by the facts that persist in the environment.

Man, situated in the midst of a boundless and eternal environment of space and time, looks, wonders and believes in God. In the New Evolution we simply start with this faith which is however a distinct fact for every individual in its conception. And then we study things on scientific lines, organize our tentative beliefs, project them into life experiences, and by a supreme intellectual and moral feat get at the Truth. Such experience becomes a model for others, a ground for their belief, while however every man mainly has to experiment and realize on his own behalf. Experience, especially in the Higher Life, is essentially intransmissible.

Truth must be something accessible to man through self-realization, that is, in his becoming

The New Evolution.

That by intelligent and sincere effort. The subjective experiences that knit the bond of union between the self and the environment, or man and God, and bring in the apperception and realization of the Oneness of Existence, are of such order that do not permit of description, explanation; analogy or reasoning in terms of the conventional standards of life. Paradoxical though it may seem, man can know the Truth but cannot explain It. The Truth can be realized by man in his becoming That, but he may not express his experiences in terms conveying meaning to others and bring out in conventional language the nature, purpose and function of the Ultimate Reality in the world.

It is open to every man to challenge this position, but not with the weapons of his conventional knowledge, reasoning or experiences. Really, man ought to challenge the glaring facts about him, if only for avoiding pain, grief and death and to secure greater freedom, joy and peace he ever hankers after, and try to discover therefrom the right meaning of facts that get on in an apparently continuous and pre-ordained manner. An intelligent man should have as his ideal to find out the background of phenomenon which every fact of Nature suggests as a possibility and necessity. Even the firmest believer in the mechanistic scheme of the universe, in more sensible, logical and human moments, unless he is so egotistic and muddle-headed as to be easily self-satisfied, is

The Method of the New Evolution.

bound to admit the existence of a unitary principle underlying the varying and suggestive phenomena. The theory that the Universe is the result of chance or is self-existing, and that we cannot suppose like that because of our innate prejudices and conventional habits, is to speak the least a kind of beating about the bush. •

Shelving the responsibility of the creation and manipulation of the world on God, an entity distinct from the world and simply its efficient cause, as most people conceive of the matter, apart from the genuineness of the faith that something intrinsic must exist underlying everything, is largely an admission of ignorance, a sign of cowardice, and an inability to meet facts squarely. Still man's ignorance, fear and weakness are got over only through his God. In the ordinary process of reasoning, if you make a God responsible for the universe, the logical question that next arises is: who made that God? In other words, man is bound to seek the ultimate cause of things. Usually, man desists from such attempts and clutches at faith, some form of dogma or creed offered in religions or in philosophies, thereby confessing the limitations of his physical and mental powers. There are some people too—many scientists among them—who would refuse to admit anything that *they* have not discovered and proved through *their* appliances and methods which may, for aught one knows, be conventional, limited and inconclusive.

The New Evolution.

What I would suggest in this particular problem, as a partial answer to the question, is this: may it not be that the problem of the ultimate cause arises only when things are viewed objectively as we do in ordinary life, and that in the subjective realization of the intrinsic nature and functioning of the universe the question does not arise at all, or that it is answered in one's own experience at the final stage as soon as it is asked? And indeed the best human experience, recorded in philosophies and religions, corroborates this view.

So it is evident that, man needs faith, and right faith too, to start with as well as at every stage of evolution: faith that is to be dynamic, impelling him to realize things for himself and verify his faith progressively, and not of the static form which defeats its own ends in being used to stultify effort, leaving higher things to others and contenting oneself with a life of drift and wastefulness.

III

It is rather wonderful how the bulk of humanity, though imbued with a large measure of intelligence and free-will, is content to drift along in life, satisfied with petty littlenesses or fighting for flimsy ends, immersed in little pleasures and engaged in vain pursuits, grieving, vengeful or despondent, laughing or weeping at illusory gains or losses, like mere willows and chaffs carried along the current of a stream. Critics of human

The Method of the New Evolution.

life would call it muddle-headedness, ignorance, stupidity. That is the static condition of life and experience, as I would put it, with its conventional laws, regulations and ways of life, with its sacred ruts, mutual deceptions and protestations, with birth at one end and death at the other. No meaning other than the conventional one, provoked by habit and nature, is found in the environment or in one's own existence. Man scarcely wonders why himself and other things should be. Nor has he the capacity to wonder and to probe the why of things. The birth of the subjective experience or the Higher Life is in this primary quality, the sense of wonder at the very ordinary things of the world leading on to the meaning of things. With respect to this sense of wonder the *Gita* says that some stray persons find all this wonderful and talk about it like that, and even among such people few realize the Truth in its ultimate reality:

Within this span of life man becomes great or small in society through some stupid standards like Mammonism, physical ability or intellectual snobbery. It is a pity and a dangerous condition of affairs if and when the fate of humanity, in individual, social and political matters, is entrusted to people who have no hold on the meaning of things and on the reality behind the phenomenal change and jugglery. The panicky condition of the modern age in the different departments of human life is to be attributed to this cause mainly.

The New Evolution.

The way out is just by transferring leadership of society into the hands of people who know things, scientists and thinkers of the Higher Life who not only know things in the most truthful manner but bring out their knowledge in their ways of life. Hence the New Evolution has its social aspect, the many social and political problems to solve, which is as important as its individual aspect. It is in its Social Deal the right atmosphere for the Higher Life is provided for mankind.

Writing on Evolution, Rev. James Maurice Wilson remarks:—

“Evolution is not always progress; it is not automatic. For in evolution there is always the danger of reversion. Human nature is tenacious of its primitive tendencies, and when moral effect is relaxed and indifference prevails, and gains are not strenuously retained and increased, human nature is swept back for a time to the crudities and pathetic gropings of a past that is outgrown.”

“‘Progress’ may mean either of two things,” says A. E. Taylor in his essay on philosophy, “advance in *any* specific direction, or more narrowly advance in what is recognized as the right direction..... In the wider sense of the word, the later stages of any development mark a progress as compared with the earlier; the character of the development may have been all along on undesirable lines, and the progress simply a ‘progressive deterioration’.”

The Method of the New Evolution.

Let intelligent and honest people say if the present-day humanity is really at the pinnacle of civilization as the external progress in objective knowledge, power and institutions might lead one to believe. Plain, unvarnished facts show that in the ways of life, which are always more fundamental, man has reverted to 'the crudities' and pathetic gropings of a past that is outgrown'. "All rotten to the bone. Oh, Civilization! Civilization! Civilization!" (Quoted from *An Unsocial Socialist* by G. B. S.).

Nor do I believe that man's past was bad after all. We know one past age at least, that of the Aryan sages and philosophers of India, which disproves the theory that the evolution of humanity is always progressive. I should think that it would do good for the western world if it is enabled to devote more intelligent attention—if that thing is possible—to the subject of ancient Aryan Civilization in spite of the obvious limitations and handicaps in their way.

Well, the first essential condition for any new social reconstruction is an impartial, intelligent and masterful study and judgment of facts, past and present, by people who know things and can dive behind the conventional rigidity and show of things thereby gleaning the meaning behind phenomenon. And they should proclaim the Gospel of the New Evolution for humanity, the New Dispensation, that shall arrest the retrogression of the human race, turn the tide of human affairs, and

The New Evolution.

lead man again on to a brighter future than ever was possible in past ages.

Rev. James Maurice Wilson waxes eloquent in defence of the Higher Destiny of man which the New Evolution promises to reveal and to make a reality in the world.

“ Here are we, a ceaseless stream of material, sentient, spiritual beings, with intensely active life, intelligence, freewill, purpose, conscience, spirit, personality. In our material substance we are the dust of our mother earth; in our life and structure we are akin to the whole organic creation, but in our mind and spirit and personality—whence are they? It must be that we are in them akin to that unseen Creative Mind whom we may thus rightly call our Father. It must be that it is in human personality we should look for traces of Him. This is a great, perhaps the greatest, constructive effect of the idea of evolution ”.

“ But besides this ”, he says, “ the idea of evolution is acting directly on popular religion in several ways. It is changing our conception of man’s status from that which was stamped on it by primeval and Biblical tradition, which is still affecting our theology. That theology has perpetuated the impression that man is the one great failure in Creation; that men are fallen and helpless sinners, of whom a small fraction, by a merciful after-thought of the Creator, may be saved, while the vast majority are wasted and lost. In the light of evolution man is being seen from

The Method of the New Evolution.

another point of view as in a stage of hopeful progress towards higher achievement. He is seen as a spiritual Being, already sharing consciously in some Higher Life; already capable of partially understanding some Higher purpose and of co-operating with it; already striving for further communion with some Higher Power and will. What power may not this sense of vocation, of dignity, of co-operation with the Divine, create in man?"

But then, the New Evolution of Man has to be properly and thoroughly organized in its individual and social aspects. Given a handful of intelligent, sincere, scientists and thinkers, and a heroic band of devoted, thoughtful and loving workers, men and women, the sturdy youth of the age and all those young at heart, with the masses of the people having faith in their great destiny and offering perfect obedience and unreserved loyalty to the plan evolved and worked out by their *new leaders*, the knowing, honest, sincere scientists and thinkers, I am sure a miracle of progress, happiness and peace for humanity can be brought about in no far off time by smashing the citadel of Capitalism, Exploitation, Nationalism and Humbug and reconstructing a new Era of real Liberty, Love, Peace and Universalism.

If thoughtful people do not co-operate and do this, I wonder what else they are going to do and deserve the title 'great' which society is anxious to crown them with. Men and women at the head

The New Evolution.

of society now are mostly not great; nor do those that are really great, the scientists, the thinkers, and the loving people, assert themselves and displace the quacks, humbugs and self-seekers. Organization, intelligent and masterly organization, based on the fundamentals of existence, can alone save humanity yet from the clutches of Satan and material power, drudgery and death.

In the New Evolution, every external organization has direct reference to the internal, for the Subject is all-important in it. But for the development of the Subject itself the proper atmosphere is to be provided first of all; and the human race as a whole has to progress on and rise to higher, freer and happier levels of existence. Hence the importance of the Plan of Social Organization on such new and original lines as fit in with the Truth of things revealed in the New Evolution. This topic shall be discussed later on.

IV

What the New Evolution seeks to do is simply to point out the method of procedure in evolving to the Truth of things. This alone is possible as the rest is to be implemented by one's own experiences in life. Those experiences which seek to unravel the meaning of things I call subjective experience, which is based on the main-plank of Truthfulness, Non-violence and Love. Indeed every conventional experience can be made subjective provided it is not allowed to be static or made an end in itself. Man's life must be manipulated so that it is

The Method of the New Evolution.

dynamic or directed towards the meaning of things. All the knowledge, science, art, religion, all right life activities, individual, social and political, are fully recognized in the New Evolution; but it is provided that man must give a proper direction to them, must use them as a means to get at the vital principle in the Universe which he feels as existing while missing it everywhere.

Now, the vast bulk of mankind can and do get on in life without that intellectual or moral madness which gives man no rest or peace in life till he gets at the why and wherefore of things. For them the New Evolution offers the means whereby they can make their life happier, freer, or nobler, in ever-progressive degrees, while for the rest in whom 'the spark disturbs the clod', it proposes a challenge to discover and realize the absolute Truth. What is offered in the first chapter on "The Postulate of Universal Religion" is a sound and verified starting-point wherefrom to begin the onward march, the New Evolution of Man, towards the reality of things.

"It is most important, then," says A. E. Taylor, "to insist on the genuine independence of the ethical standard. Considerations of evolutionary history may be important.....as explaining how the standard recognized by an age has come to be what it is; they have no direct bearing on the much more fundamental question of the rightness of the accepted standard. In morals, as in physics,

The New Evolution.

veritas norma sui et falsi, no answer to the question how we have come to hold a belief is of itself an answer to the question whether the belief is true.

"These cautions are not, of course, meant to discourage research into the history of the origins and development of the characteristically human activities, art, science, morality, religion..... You neither explain what a theory is by saying how it has come to be there, nor explain how it has come to be there by saying what it is."

So the ultimate why and wherefore of things is to be sought in other fields and by other means than in the conventional realm of human knowledge and experience through the ordinary methods of knowledge and life, which, at the most, border upon the Reality of things. The supreme conquest of the Truth is implemented only in right subjective experience and self-realization. But this latter factor is mostly the development and fulfilment of the conventional knowledge of science and art through the ways of life in Truthfulness, Non-violence and Love.

Thus the method of approach in the New Evolution is the compliment of the methods in science, art, social life and religion. It pre-supposes vast apperception masses in the mind, an ever-accumulating store of knowledge and wisdom, and a richness and variety of life experiences helping to perfect the intimacy of man with the environment. These are to be intelligently used to

The Method of the New Evolution.

solve the great riddle of existence and to discover the meaning and significance of things, which in the main is every man's individual and private affair.

In the New Evolution every kind of knowledge and way of life is but a means for the final end, the realization of Truth, the something ultimate that is the basis and the cause of the universe. So knowledge is the foundation of the Higher Life, knowledge that starts from the conventional, gets a complete mastery of its essentials, and then proceeds to the ultimate meaning of things. But the main process of implementing the Higher Life is in the right method of leading life which seeks to make conventional knowledge real, supplying meaning to scientific facts and inter-relationships, and leading to gradual and ultimate self-realization. Thus knowledge is the foundation, and self-realization the edifice itself, of the New Evolution. And in this Evolution of man to the Truth of things, the great method is in Truthfulness, Non-violence and Love.

Given a man of intelligence, sincerity and love, with a thirst for freedom and peace, and an ambition to get at the Reality of the Universe, having his mind equipped with an ever-increasing store of knowledge and wisdom, and an individuality shaped progressively by a richness and depth of life experiences, inspired in life by an independence of out-look and purpose freed from dogma or creed of any sort, well, we can make something of

The New Evolution.

him in the New Evolution. To such a man the problem of problems, the why and how of things, flashes forth at right moments in the inner consciousness. All his knowledge, character, ability and attainments, come to aid him in the solution of the problem. But the solution itself is a continuous process of mental and moral evolution, a growth in the subjective experience spreading out into universal Space and Time, beyond the power of conventional language to depict, a being and becoming of the Absolute Truth of things. This is the gist of the New Evolution of Man.

V

Let me just touch on the psychological aspect of the method of the New Evolution. The psychologists base all behaviour on the fundamental ingredients of human nature, namely, the instincts. Professor McDougall gives the following as the main instincts:— “The instinct of flight with the accompanying feeling of fear; the instinct of curiosity with the feeling of wonder; the instinct of pugnacity with the feeling of anger; the instinct of self-assertion with the feeling of pride or elation; the instinct of submission (self-abasement) with the feeling of humility or subjection; the parental instinct with the tender emotion; the sex-instinct with the feeling of love; the gregarious or herd instinct; and the instinct of acquisition”.

These same instincts, when educated and rightly directed, are made a great intellectual or

The Method of the New Evolution.

moral force wherewith to unravel the mystery of existence. In the Higher Life they appear as Truthfulness, Non-violence and Love, when the instincts are so educated and trained as to become level with the superior personality of man.

Discussing how to manipulate and educate the instincts, W. M. Ryburn in his *Theory and Practice of Christian Education*, writes :—

“There are three courses open to the individual as he grows and develops. First of all, he may let his instincts take their natural course, without any attempt at control or direction. He may live the life of a brute, at the mercy of every whim and impulse. When he is angry he strikes. When he wants something he takes it. In other words he grows up to be an un-coordinated, unbalanced, aimless collection of conflicting emotions and desires.

“In the second place a person may attempt to repress his instinctive feelings and actions. When he is curious, he strives to banish doubts and questioning from his mind. He tries to keep hidden and away from the light of his conscious mind his sexual urges. He tries, in short, to live with the closed taps on the pipes along which comes his natural urges and desires for action.

“In the third place a person may attempt to sublimate his instincts, to use them for the high purposes for which God intended them. It is along this line of sublimation that the development

The New Evolution.

of personality lies. It is through sublimation that the truly human personality with its beauty of balance, proportion, poise and control, can be attained. Anger becomes righteous indignation which moves campaigns for social reform. The parental instinct may extend its scope till it produces a Kalimpong, leper asylums and orphan homes. The sex instinct with its creative urge, produces music and art and literature."

Defining sublimation he says:— "Sublimation means action along the line of the instinct, but directed to a higher end. We do not repress the energy released by the arousal of the instinctive force, but use it for attaining a higher object. Thus the small boy fights his enemy with his fists or wrestles with him. The young man fights social wrong and injustice with his tongue, his pen and his influence. Both boy and young man are using the energy supplied by the pugnacious instinct. Psychologically the end of activity is the same. The young man, however, is striving for a higher end. He has sublimated his instinctive activity and emotion."

Describing how sublimation of instincts takes place, he remarks:—

"They may be sublimated by being organized into sentiments, provided that the focal centre of the sentiment is a worthy object. A sentiment formed round love of family will be a worthy one, and as a result of the various instincts concerned

The Method of the New Evolution.

being attached to this worthy object, their activities will be worthy.....The instinct may further be sublimated, but at any rate the attachment of the instinct to the object of family has raised the functioning of the instinctive tendency to some extent. Mahatma Gandhi, by the formation of the sentiment for non-violence, sublimated his pugnacious instinct to such an extent that it manifested itself in his causing physical suffering to himself rather than to others. This then is the first step in the sublimation of instincts, the attaching of them to worthy organizing centres.

“The next step is the one we have already considered, namely, the organization of the groups of instincts, that is of the sentiments, round a worthy ideal.”

Again, touching on the role of intelligence in the education of the instincts, he writes :—

“The first thing to notice is the place which intelligence plays in the matter of sublimation. A true perception of a particular situation will bring a different form of the instinctive reaction from that caused by a false perception.....Intelligence again helps us to sublimate our instincts by enabling us to judge the merits of the objects round which we organize our sentiments. The intelligent person will understand the scope, probable consequences, and general effects of sentiments formed round certain objects. ‘A thinking man is the worst enemy the Prince of Darkness can have.’ ”

The New Evolution.

We have here quite a logical analysis of human behaviour in the psychological sense. But I should think that it is scarcely adapted to human life conditions. All objective sciences have such limitations: they lack the life touches, the meaning and the measure, that could transmute the actual process of life as we have it. We have to get at the *transfer value* of all objective knowledge thereby making it real and meaningful. In doing so, the psychological method of life, based on the education of instincts, turns into the Way of Life in Truthfulness, Non-violence and Love. The idea of the 'sublimation' of instincts becomes understandable and applicable to actual life only when spoken of in terms of quantities that actually regulate and constitute life.

CHAPTER 3

THE SCIENCE OF LIFE

I

Modern humanity in general has not progressed, either individually or socially, in the field of Life in proportion to the objective, as well as subjective, knowledge and power it has come to by heredity and individual effort. So far it has been unable to find a way out of the dull low level of life it still clings to. Man has yet to outgrow his animal nature which claims and overpowers him in spite of his great civilisation and scientific attainments. The great moral level of life, apprehending the Truth of things, is more an exception than a rule in the modern times. Though some rare individuals, in every age, evolve to higher planes of existence and emerge into the mental, the moral and into the Truth Itself, the race as a whole has not advanced markedly in the scale of life into the Higher Life containing the sense and significance of things. It is mainly because scientific method is not being applied to modify, improve and perfect life conditions. The use of scientific inventions and appliances for purposes of modern living is merely external, to make it complex, but has little to do with the Science of Life.

"The greatest science man can study is the science of living with other men," says a great thinker. "There is no other thing so taxing and

The New Evolution.

requires so much wisdom, so much practice, as how to live together. We are studying how to control the forces of Nature, but the forces of human nature are more difficult still. There is no art finer than the art of being at peace with our neighbours, national and international. ”

From time immemorial people have known how to talk beautiful things, but when it comes to action, well, there is a lack of effort and will, and an inability to practise fully what one thinks or feels. It must be so because action and living, being largely the projection of ideas on one's self, reacting in turn on the environment, presuppose conditions of mental and moral receptivity in oneself and response from others, besides many-sided co-operation and co-ordination of several factors. The Science of Life in its two aspects, individual and social, is highly complex, and is difficult to grasp and manipulate, though for ordinary static life purposes much understanding of it is not needed. And yet that is the only science which enables man to progress to the Ideal of Truth while other sciences in varying degrees might only help him indirectly to do it.

There is much misunderstanding as to what the Science of Life is. The story of 'The Blind men and the Elephant' holds good here as in every other field of human knowledge and experience. Biology, Physiology, Sociology, History, Politics, etc., are but the objective aspects of it and I do

The Science of Life.

not mean these by the Science of Life, though all of them, with the Physical Sciences to boot, have their value and place in helping, modifying and perfecting the Science of Life. Not only these, but the other sciences of mind and soul, Psychology, Ethics, Philosophy, Art, and Religion, have their function in the make-up of the Science of Life. All these supply the raw material wherewith to construct it, while experience forms the essence of the living process, the plan, the make-up and the artistic sense and value of it. The former form the objective and the latter the subjective aspect of life—of life which is a gross relative form of the Absolute Existence, the Space-Time Eternal having got into finite consciousness in varying degrees through the apparent Law of Evolution.

Understanding the Science of Life has to take account of all these factors, individually as well as together, as a composite, harmonious function, as also the Ideal toward which life ever strives. Thus the Science of Life is a function of the objective and subjective sciences on the one hand and the Experience of man on the other.

When I mention experience as the main-plank of life, the existence of some entity that experiences, the individual soul, is implied. Man cannot think except in concrete and objective data. The reasoning faculty of man and his activities and aspirations in life are responsible for creating

The New Evolution.

what we call the Self or Soul. But it has very high relative value in life and is a truer quantity than material individuality. Ultimately however, individual souls and the Universal Soul, which is conceived of and concretised in Personal Godhood, are all resolved into the One Absolute Existence. Thus the whole life process persists in Relativity and progresses towards the Truth which is beyond the Relativity of name, form and functioning. The why of this apparent devolution from Truth and the evolution to It in the fulfilment of life, is all explained only in the highest Subjective Experience.

The Science of Life finds its acme of value as an Art, as every Science in its farthest reaches ought to. Science becomes Art when knowledge is projected into life and is transmuted into experience. While in the objective plane Science is non-moral and non-aesthetic, when it functions in the enlarging and vivifying of Subjective Experience, Scientific knowledge and mentality attain their right values in terms of Beauty and Goodness. When real meaning is supplied to scientific data and knowledge, Science becomes Art and is availed of for Subjective Experience which apprehends the Truth.

I hold that the meaning of things in every fact and relationship in the world lies in the Freedom, Joy and Peace it evokes in man, for the Truth of things is of the nature of those qualities as can be

The Science of Life.

ever conceived of by him. The ordinary, conventional meaning, usually apperceived in life, has only relative value and significance; but even there, intelligent people can see how it touches on the ideals of Freedom, Joy and Peace. The conventional objective knowledge is largely misleading and relative in character from the standpoint of the Truth of things, though very useful as a means for further understanding and realisation.

II

The two aspects of human life are the individual and the social. The truism that man is a step nearer the Universal Truth in being social, has some meaning in it, but is highly misleading in ordinary life. The ways of modern social and political life are sufficient proof for this. The individual aspect of life is the fundamental thing and it is only by perfecting it can man approach the Universal. The social aspect is but the index of man's progress in the scale of existence and cannot form the means whereby to evolve to the Truth of things. Still, the social life can help individual growth a great deal by creating a favourable atmosphere for it.

It is mere sophistry to say that the Individual is included in the Social. It is this dubious position that lends the moral sanction for the modern Ideals of State and Nationalism. The Social is not synonymous with the Universal.

The New Evolution.

It is, as I have remarked before, the index of the evolution of the human race in the scale of life from the grossest forms upwards to man in whom the spark of divinity has come to be markedly distinguishable. The Social has always its limit set by the Individual. The Universal is reached by the progressive development of the individual, not necessarily passing through the stage of the Social. But still the Social has its place and value in the scheme of things. While forming the background and the atmosphere for man's development in the Higher Life, it serves another function too in that, through it, the social heredity of man is transmitted for individual use in the evolution to the goal. Therefore the Social is of great importance in man's Life. But let it be understood once for all that the Individual is of the primary importance in the New Evolution of the human race.

In the social life of man, it is not by a patchwork of unity on the materials of essential diversity and difference, physical, mental and moral, that we have to find solutions for our life problems. In the frame-work of modern society whose individual units have not any high attainments in the ideals of life, to talk of implementing unity, democracy, equality and liberty is a humbug. In as much as the Social is but the reverse side of the Individual and is no direct means to attain the Universal, modern social conditions of life, political, economic, racial, sexual, etc., can only be the reflection of Individual tendencies and

The Science of Life.

attainments, the indication of the standard of racial evolution reached. This standard of evolution is to be improved upon not by manipulating the shadow of the Social but by tackling the real substance of the Individual. It is done by educating and perfecting the Individual thereby helping him to evolve to the right ideals in life.

Thus all attempts at a patch-work of unity and federation, all the external efforts at peace and Universal Brotherhood, all the political strivings for universal standards of equality and liberty,—all which really demand the pre-existence of some higher standard of life in humanity—are bound to prove abortive. If the Individual is not tackled beforehand and made to progress in the right ideals of life, very little headway in the matter of real welfare and peace can be made. This is the scientific meaning of the social and political troubles of our Twentieth Century A. D.

The New Evolution of Man proposes to tackle life problems on scientific and sensible lines. While holding aloft the ideal of Individuality and the imperative need to make individual life dynamic, progressive and real, it handles social problems too on right scientific lines with a view to get at and realise the ideals of Equality, Liberty and true Democracy in the Higher Life of man. But these ideals become facts of life only when the Individual has attained a higher level of conduct and worth. Till then and in order to reach up to

The New Evolution.

the higher standards of Social Unity and Liberty, it is an imperative necessity to apply scientific methods to life so as to make it dynamic and progressive. The procedure here is to study conditions as they exist, to understand their meaning and significance, to apply scientific methods of analysis and classification, and then to organize the work of implementing the New Evolution in individual and social Life.

III

In the New Evolution, the gist of the method lies in the principles of Truthfulness, Non-violence and Love, which we may take to be the basis of man's Universal Religion. According to me, Religion is the fulfilment of Science in as much as the objective factors of life, when made dynamic and progressive and when directed towards the meaning of things, ought to develop into the subjective. If science is the system of knowledge of the objective data and inter-relationship, Religion is the science of the Higher Life or the Subjective Experience of man. Thus true Religion is the Higher Science of the Life of man. In view of the fact that religion is in a highly perverted and misused condition now, I would even go to the extent of proposing the abolition of the name of religion altogether, if found necessary to clarify issues, and substitute instead the word Science with the fuller implications in it as described here. In more concrete and reasonable terms I have

The Science of Life.

spoken of the Science of the objective and subjective factors of life as The New Evolution of Man.

The Scientists as well as the religious people of the modern age must find a common meeting-ground on the main-plank of the New Evolution. In it there are no dogmas or creeds. But no one shall be allowed to condemn anything in a muddle-headed fashion or just for one's own selfish purposes. Destructive criticism is the greatest enemy of right living. The right for forming beliefs, one's own dogmas and creeds, must be allowed for all, provided they keep them tentative and make efforts to verify them and improve upon them.

Suspended Judgment and *Dynamic Progress* are alone the creed of the New Evolution, if they can be called any creed at all. If even this some people are not prepared to allow—indeed the terms are not vague and indefinite as might seem at first sight—well, let them stand out of it altogether. The New Evolution is elastic enough to admit of all kinds of creeds and dogmas, philosophies, religions, and ways of life, with their implications of relative truth and validity, provided there is no intolerance and stultification anywhere. Even atheism, nihilism, pragmatism and materialism can be brought under its fold if their adherents admit their own limitations and the need for progress.

So on the banner of the New Evolution let it be written large the practical maxims, *Tolerance*

The New Evolution.

and *Progress*. They again mean Truthfulness, Non-violence and Love, which are, as I would put it, the eternal principles inherent in the world-system, as they reveal themselves to human understanding. The last qualification I set very much store by. The human outlook on things, even the very highest and best, is to be considered as only one of the many such outlooks, and it need not be the highest anyway. But genuine subjective experience is a different matter altogether: it is not mere intellectual outlook, it is the essence of Being.

There is nothing so beautiful and sublime as the attempts of Science in its farthest reaches. The speculations that shoot up often touch on the Reality of things, and scientific speculations are not of the same kind as in ordinary life. But then it is a settled fact that objective sciences have found their utmost limit or are bound to find it ere long, because of their own inherent limitations, i. e., those of the senses and the intellect. Shall we hope that the Subjective Experience of man will not be looked askance at any more by objective sciences?

I can understand the delicacy of the scientists, for subjective experience does not admit of objective proof and experimentation except perhaps indirectly. But in as much as scientists are aware of the limitations of their own appliances, shall we not hope that they will be compelled by the

The Science of Life.

very inner drive in them to seek the Truth, to get into the subjective element of man and fulfil there their life ambition? After all, discoveries of Truth have to be made again and again, and in all ages; and indeed what every man discovers for himself by himself is alone the truth for him, though other people's testimony can help a great deal in this quest for the Truth, for the meaning of things, or for Freedom, Joy and Peace. For, knowing the Truth is a matter of Experience and Self-Realisation, and objective knowledge can but reach and stand on the threshold of Experience or *real Being*.

IV

Now, when I speak of Experience and differentiate between the objective and subjective aspects of it, I am lending much scope for misunderstanding. The word 'subjective' itself has a bad odour about it in the scientific sphere and in ordinary life. It is all 'metemprics,' some may say unconcernedly. Modern science has its ideal to eliminate the 'error of subjectivity' from its experiments so as to arrive at a so-called purely objective truth of things. Objective Truth indeed !

But the element of subjective experience is in every one, aye, in every piece of creation, less imaginary and more real as a factor for real progress towards the value and significance of things. Whenever the thrill or joy of existence is felt, it is subjective experience. When the intelligent man thirsts for freedom, genuine intellectual and moral

The New Evolution.

freedom, his experience is subjective. When man hankers after peace of mind and soul, consciously or otherwise, and seeks to go beyond the sickness of life, the pleasure-pain, the life-death dualism of existence, it is subjective experience. So subjective experience is nothing new, nor is it a piece of sentimentalism or religion. Just as perceptions, inferences, reasonings and judgments of worldly data are codified and systematised into objective sciences, the under-current of experiences, behind all these functionings in life, gets its acme of value and meaning in Subjective Experience whose exposition in turn becomes the Science of Life. So I would say that Subjective Experience is the Science of Experience in general. What is aimed at in the New Evolution is to enable man to make his experiences in life less conventional and drifting and more meaningful and real in the Subjective Experience.

The Subjective Experience is the subject-matter of the Science of the Higher Life. This science has yet to be fully evolved in the light of the new objective data and principles discovered by modern science. It is only by putting together experiences that the science can be made. We shall not go to the extreme and say, 'let the dead past bury its dead' with all its old wisdom and lore. The fact is, they are not so useful to us as we might easily dupe ourselves in supposing, for, their setting, their background and their inspiration, were quite different from those of our age.

The Science of Life.

But still their value must be great for us for reference, comparison and guidance. Of course, in matters subjective, i. e., in the Higher Life, the social heredity is not to be so much counted upon as in the field of material knowledge. But strangely enough, the rule of conduct of the world at present is just the reverse. They rehearse old things in the spiritual field and strike at independent ways in the conventional sphere. That is why there is so much of heart-burning and insecurity in the modern world.

This Subjective Experience, unconsciously felt by every piece of creation and consciously by the more highly evolved, is a thing very hard to be analysed, grasped and implemented. If any topic is most misunderstood and mistaken by people it is this. It is often supposed that it is a pure abstract method of leading life unrelated to the facts of existence. Man creates a God also to further his subjective experiences and goes mad after that. But while this abstract experience, unrelated supposedly to the facts of life, has its value as a stage in the realization of Truth, the fullest value of Subjective Experience is really to be found in just the ordinary experiences of life where the meaning of things is sought and found.

Thus therefore, Subjective Experience is differentiated from ordinary life experiences only by the difference in the outlook on things and the degree of sense and significance found in the facts

The New Evolution.

of phenomenon. When experiences in life, of whatever kind, are directed Godward or to the meaning of things, whereby greater and greater measure of Freedom, Joy and Peace is realised even from the same data as have been experienced before, there is the right subjective experience for man. The outlook referred to is the method of the Higher Life in Truthfulness, Non-violence and Love, in which objective knowledge, the right ways of life, and the artistic and religious modes of thought and sentiment, are all included in full. In the further stages of Subjective Experience the subject and the object get unified in the Absolute Existence or the Truth of things.

There is the large unwritten biography of every individual containing his experiences in life in time and space. The large portion of them which have not evoked the qualities of Freedom, Joy and Peace, have been static, unprogressive and dead practically. The rest which have touched on the meaning of things, which have been dynamic and progressive, and directed Godward, have survived and attained a permanent value. It is this quality of existence, the contradiction of life, that has created the antithesis of static and dynamic, unreal and real, drudgery and freedom, pain and joy, and death and life. The latter qualities those that are the attributes of Reality, belong to the subjective field of experience. The other things have the semblance of reality where the animal life is mistaken for real life.

The Science of Life.

This Subjective Experience, that alone is imbued with life and meaning among all experiences, helps to mould one's individuality through which the Ideal of Life is sought and won. There is no end to the variety and richness of Subjective Experience. It touches every point of life. It is largely a private affair, a matter between man and God, or between the individual and his environment. But still it is possible to bring it out in general form, in poetry, art, philosophy and religion. Its echoes can be made heard everywhere. Many great works have been written exemplifying Subjective Experience as an independent mode of thought and life and as a profound and artistic outlook on things, bringing out the poetry of existence, the beauty and bliss of experience, and suggesting the ultimate value and meaning of things. One of such modern books is *The Religion of Man* by Rabindranath Tagore. It is such attitude of mind and ideals in life, as are depicted there, that are sought to be provoked and kept up in the New Evolution. More especially, such attitudes and ideals are to be projected into actual life such that man is enabled to realize the Truth and be That for ever.

V

If I hold that I have started from where science has left—I do not exactly mean that modern scientists have reached the end of their efforts yet,—it is because the New Evolution on the main-plank of Subjective Experience, which I hold is

The New Evolution.

just the fulfilment of science itself in having meaning supplied to its theories and principles, has been found to meet the needs of modern humanity in full, which science has not.

But still it is the triumph of science, if and when the New Evolution succeeds in bringing about better and more secure conditions of life for humanity. For in sooth, the New Evolution is a super-structure on the foundation of science and scientific method. Deductive systems of knowledge and the second-hand religions of the world have been brushed aside in this attempt in favour of science and scientific technique. And the Universal Religion proposed here in the New Evolution of Man is the Religion arising out of Modern Science in its attempts at the discovery of Truth. Well, people who are not scientific must have no objection, I suppose, to make Religion a Science, a Higher Science, and a genuine Method of Life. If they do have it, there must be something fundamentally wrong with them.

About the mystical experience of man, Eddington in his book *Science and the Unseen World* remarks :--

“ Herein is an experience which the ‘Observer’ as technically defined in Scientific Theory knows nothing of... Yet who does not prize these moments that reveal to us the poetry of existence? We do not ask whether philosophy can justify such an

The Science of Life.

outlook on nature. Rather our system of philosophy is on trial; it must stand or fall according as it is broad enough to find room for this experience as an element in life. The sense of values within us recognises that this is a test to be passed; it is as essential that our philosophy should survive this test as that it should survive the experimental tests supplied by science."

I believe Eddington speaks on behalf of the scientists. If they are atheists, as we would ordinarily suppose, their atheism is more meaningful and sensible than the theism of the so-called religious people. I mean however no slight on the religious folk by this remark. Those who shine in borrowed feathers can aspire only to second-rate status in rightly ordered society. But there are independent spiritual folk whom I would call scientists of the Higher Life. They can always claim, and do get, the highest regard and respect, if not from contemporary society at least from future generations.

The scientists somehow feel nervous when they are obliged to touch on topics ostensibly spiritual. I believe it is due to the fact that they are unable to manipulate them objectively and not because they would shirk their efforts to arrive at the Truth of things. The scientists do not want to be told that there is some Reality in the universe, the background of all phenomenon; scientists have never been atheists in that sense. But to attempt to make them religious, believers in a

The New Evolution.

personal God and in His Revelation and in the many vapourings of idle and ignorant folk, is one of the greatest of funs self-deceived spiritualists attempt to bring out in their profession.

There is no wonder science is suspicious of modern religions. But true religion is something more akin to science than to the holiday religions of the modern age. True religion is the Way of Life of man perfected in the scientific principles and methods and directed towards the discovery of the Truth of things. It is composed of the Objective and Subjective factors of Existence. While science deals with the objective data, leading on, as it should, to their fruition in the Higher Life, the Higher Science of Life and Experience grapples with the subjective or real aspect of Existence. The validity of the latter is only in its being made a Science, the Science of Life, based on scientific principles and methods and designed to supplement and fulfil science and to supply meaning to the facts of science. I hope the scientists are in this sense the best votaries of true Religion. The form and function of this Scientific Religion I have attempted to bring out briefly under the caption of 'The New Evolution of Man'. Bertrand Russel, in his book *An Outline of Philosophy*, says :—

“Philosophical knowledge, if what we have been saying is correct, does not differ essentially from scientific knowledge; there is no special source of wisdom which is open to philosophy but

The Science of Life.

not to science, and the results obtained by philosophy are not radically different from those reached in science. Philosophy is distinguished from science only by being more critical and general."

Yet there are vast fields unexplored by science or scientific philosophy and it is quite possible that they cannot cope with those matters which are beyond their purview but which are of primary importance to intelligent life. The limit of scientific ability has begun to be perceived even by the scientists.

"We know the intrinsic character of the mental world to some extent," says Bertrand Russel. "but we know absolutely nothing of the intrinsic character of the physical world. And in view of the nature of the inferences upon which our knowledge of physics rests, it seems scarcely possible that we should ever know more than abstract laws about matter."

And summing up the aims and aspirations of modern philosophy, he writes :—

"Philosophy should make us know the ends of life, and the elements in life that have value on their own account. However our freedom may be limited in the casual sphere, we need admit no limitations for our freedom in the sphere of valuesPhilosophy cannot itself determine the ends of life, but it can free us from the tyranny of prejudice and from distortions due to a narrow view. Love, beauty, knowledge, and joy of life: these

The New Evolution.

things retain their lustre however wide our purview. And if philosophy can help us to feel the values of these things, it will have played its part in man's collective work of bringing light into the world of darkness".

And here is the New Evolution, the Science of the Higher Life, where love, beauty, knowledge and joy of life find their own element. Modern science has to admit, and indeed, it does, that the 'sphere of values' is beyond the scope of objective sciences and that 'the ends of life', embedded in the subjective nature of man, are to be sought otherwise, in the Higher Life, by man for his final freedom, happiness and peace and for 'bringing light into the world of darkness'.

VI

The ancient sages of India declared, *Ekam sat viprah bahudha vadanti*, i. e., The (Absolute) Existence is One (undivided whole) but spoken of severally by wise people. There is no denying Existence by any one, some kind or form. The basis of the New Evolution is just that and nothing else. But then, through intelligence and introspection, through analysis and experimentation, inductively and deductively, man arrives at some conclusions and beliefs which are sought to be verified by relative experiences in life. Some of the fundamental beliefs are the principle of Unity in diversity, the dualism of human existence and outlook, and the necessity of dynamic progress to

The Science of Life.

arrive at the Truth and the meaning of things and thereby realise the ends of life. The scientists too are out to recognise nowadays the ends of life.

The ends of life are contained in the qualities of Truth attributed by human intelligence. Though formless and incomprehensible, Its relative aspects can be apperceived by man in the highest subjective experience. In these aspects the Truth is *Sat*, *Ch.t*, and *Anandam*, or (Absolute) Existence, (Pure) Intelligence, and Bliss. These qualities can be arrived at inductively by man in the New Evolution. The first of these qualities alone, the *Sat*, is of the primary importance. It is beyond the range of comprehension but within that of the highest Subjective Experience. It is the symbol of Absolute Truth just for the reason that the ideal is incomprehensible and unattainable by man as man i. e. by a relative aspect of existence. The other two states come lower down into the realism of human nature.

The concrete proof of the divinity of man is contained in the fact of his being possessed of Intelligence. Though it is ordinarily supposed to be limited in scope and capacity, its limit, when it is developed and well-directed, can never be reached. As a means of genuine understanding and Self-Realisation there is nothing like it in the possession of man. The third aspect, namely Bliss, has been described severally in the New Evolution as Freedom, Joy and Peace. They are the more

The New Evolution.

concrete conceptions of Truth as are possible to be had by man. They are the ends of life for man.

When I say that Freedom, Joy and Peace are the ends of life for man, because they are the qualities of Truth as man can ever conceive of and experience, I seem to suggest higher states and qualities of Truth. I really do so and they are contained in the abstract words *chit* and *sat*. The latter is the highest attribute for Truth and absolutely incomprehensible and unattainable, but still a reality and repose for the highest intellects and wisest men.

Man has to beat out of his head the vanity that he is the highest and noblest form of creation—not surely modern man with all his silly and cruel ways, and ugliness and stupidity. It is also just possible that life on earth is but an evolution—I am not prepared to say blind chance—and an experiment at self-realisation finding its value and measure in man. As such, philosophy and religion may have their tentative value only. Here I enter the realm of Scientific Scepticism.

Scientific Scepticism is the highest achievement of human intelligence. The essence of it is in *suspended judgment*. In the pursuit after Truth there is a stage where nothing satisfies you. Even if one says he has seen God and shows Him to you, you say it might be a dream. After all, you have no need of a God at all, or Soul or Religion, to explain and realise the Truth. They serve, at best, as crutches to hold you up in life; and indeed,

The Science of Life.

when properly used, they help you on to evolve to the Truth of things. But Scepticism is the independent way of Religion. What you want is the intellectual satisfaction which comes only out of the fullest solution of the riddle of life. From the problem 'What is all this?' the seeker after Truth goes to the problems 'How is all this?' and 'Why is all this?' Here no dogma or creed, no man or God, nothing absolutely except one's own self-effort, can avail. Nor is the solution any very easy affair. This highest level of the human intellect is Scientific Scepticism. The *Jnana yoga* of the ancient sages of India was none other than this. But in as much as old things convey no meaning for us, when out of their context, we have to evolve our own theories and ways of life which I hold cannot be fundamentally different from genuine old things.

VII

How to manipulate this Scientific Scepticism in the right manner, is the next question. Of the two main principles of the New Evolution, I mentioned ere now, *Suspended Judgment* is apparently the characteristic of the scepticism of the scientists. But the other, *Dynamic Progress*, is yet in abeyance in the field of modern science. It is indeed an irony of circumstances that I have to tell the scientists that they have not yet accepted the creed of Dynamic Progress with its fuller implications. For Dynamic progress is a thing that belongs largely to the sphere of the actual living

The New Evolution.

of life. And the scientists are the only people in this civilised world who stand for genuine progress! But what I tell them is that they should progress further and make progress more progressive and meaningful. Not that they, the intelligent and wise people, do not know, but they doubt! They have not yet made up their minds to take that bold stride into the realm of Life, the Subjective Element of man, where however their usual objective methods may not help them to analyse and discover. But why not they use their intelligence independently of physical appliances while they have been all along relying on it alone for the interpretation of their results? Let them indeed work at it and turn a new leaf altogether.

Suspended Judgment or Scientific Scepticism has its value only when it ceases to be suspended and becomes progressive. The essence of the scientific method in the Higher Life is Suspended Judgment going hand in hand with Dynamic progress. The body of scientists in this age, in my view, have got stranded in Suspended Judgment. They do not find a way out of the entanglement self-created. They are in suspense as to what they should do next. They doubt. They fear if they would take a false step in stepping into the 'Unseen World' of Life and Love. Well, in these higher stages of life one ought to be very careful in the matter of doubt. It is about such occasions, I suppose, Lord Krishna said in the *Gita* :—

The Science of Life.

Samshayatma vinasyati, i. e., the doubting soul perishes.

But the scientists may not perish easily. They are too clever for that and they are above want too. The artificial human viscissitudes may not touch them with impunity. The society has been grateful to them at least. But they, the doubters, shall perish if they do not presently march forward and get out of the entanglement and stultification they have got into in their great pursuit after Truth. They can really perish in two ways. In as much as the scientists, the cream of intelligence and the mine of wisdom, have still to die, and *do find that they die*, they really perish as the people of faith perhaps do not. And secondly--and that is the greatest tragedy of it all!--they let the world perish, as every social and political trend of affairs points out as the possible immediate goal of the materialised and nationalised humanity. Science has done all this mischief for the world, though the scientists may not be directly the cause. But they, if they will, can save the world yet, and save themselves too from doubt and damnation.

It is a happy augury for the future that the great scientists are recognising the value of the element of mysticism, the Subjective Experience in man. They are not so cynical now about the ends of life, especially when they observe that their science has placed in the hands of human society such dangerous power as can bring about

The New Evolution.

the destruction of humanity with no great effort. They realise at last that the meaning of things is to be had only in the Higher Life of man. They too are becoming men at last. They know enough and more in the realm of knowledge, and they have but to make up their minds to enter the field of Life and knock at the gateway for it to open wide. They shall know then that there is not much need of researches and experimentations as they have been used to till now. Their great ancestors have to a large extent done that work. There the only method is to live the life, inherited by them, more fully, richly and meaningfully.

This is the Gospel of the Higher Life or the New Evolution of Man. Let the scientists, the independent thinkers, and sincere loving people, take to it with faith, which for them means courage and love. Having entered into the realm of the Higher Life and tasted of its richness and sweetness and having realised at last that they find there what they have been seeking all along, the meaning of things, the Truth behind all phenomenon, let them proclaim to the eager and panicky world The New Evolution of Man. Next let them organize the work of implementing it in the human race, individually and socially, and bring to pass the Millennium which can after all be a practicality for mankind.

CHAPTER 4

THE WARFARE OF IDEALS

I

The method of the New Evolution was described as the process of acquiring greater knowledge of, and better intimacy with, the environment leading on to the realization of the Unity of Existence in one's own personality or self. Knowledge in the mental plane and love in the personal one or in the way of life, are the means whereby the Truth is implemented and attained by man. While the supreme importance of love for self-realization is undisputed, the value of knowledge as the foundation or forerunner of love is to be recognized at the very start.

True knowledge, which seeks the oneness of existence, is really the basis of love in that we, who love ourselves, find that we love our environment too which we progressively realize as one with ourselves. In fact, the basis of all love, that we bring out in life in large or meagre measure and in different varieties and modes, is in this unconscious urge of Unity in us. While each individual has a limited capacity for love in varying degrees, the acquirement of knowledge ought to help directly in developing it and in enlarging thus one's personality.

All knowledge, conventional and scientific, is to be but a means for the attainment of true knowledge, the knowledge of the Self, which contains

The New Evolution.

the real meaning of things. The New Evolution is the science of the 'Subject', having developed into it logically and scientifically from the objective outlook on things such that the meaning of existence is sought and found in one's own life in its rigorously fundamental and perfected state.

But true knowledge is not mere intellectual assent and scholarliness but a process of self-realization. Learning and scholarliness are of no value except in their application such that they are made available in the practical method of life which leads on to the Truth of things. In the New Evolution, the importance of knowledge is recognized not for its own sake, nor as a means for employment or eking out one's livelihood, but for its value as a means in leading the Higher Life. This rule, however valuable and unambiguous it be, is not adopted in the modern age as a principle of human conduct. So much so, it is to be emphasised as a fundamental dogma in the New Evolution with a view to secure more stable, happy and peaceful conditions for mankind.

One of its immediate results must be the recognition in society of a class of people as much intellectual and learned as honest, devoted and self-sacrificing. Whereas these qualities are partly hereditary and partly incident on thorough training and are in general beyond the scope of the masses of mankind as things get on ordinarily on our globe, it is highly incumbent for the advancement of right civilization and for the progressive

The Warfare of Ideals.

realization of the welfare and peace of humanity, to get at the means whereby a class of scientists, thinkers and right *livers*, is created, recognized, cherished and allowed to live on through ages, with sufficient guarantees to replenish the stock occasionally from the eligibles in all grades of society and to reform the class itself whenever marked deterioration sets in. Without this logical step at social reconstruction, man's life in the modern democratic age is bound to be shallow, insincere and pointless, as it now is, and human society must find itself ultimately in imminent danger of a crash under the strain of materialism, ignorance and humbug. So in future the greatest social asset shall be the community of the highly evolved individuals who live for themselves only to the extent of self-improvement in the Higher Life, but who mainly live for the sake of others, identifying with the masses and helping them actively to evolve to higher levels.

But the point emphasised here is that knowledge is valueless unless it serves as a means to realize higher ends, until it becomes the main-plank for right conduct in life. Ordinary conventional and scientific knowledge, built on the foundation of the instincts and habits, must be properly directed towards the true meaning of things. Every piece of knowledge and every kind of activity is to be sublimated into the great process of life in Truthfulness, Non-violence and Love. It is highly misleading to discount the worth of sciences, arts and other forms

The New Evolution.

of human achievement and to appraise unduly the sentimental aspect of life in religion and philosophy. I very strongly opine that no higher or spiritual life that does not naturally arise out of one's own personal experiences of the world and out of the scientific and other conventional knowledge appropriated by genuine study and effort, has much value in actually raising up one's personality to the level of the Truth. Hence knowledge is the foundation of the New Evolution. And in as much as it is not to be an end in itself but a means to attain the true knowledge and meaning of things, the way of Life in Truthfulness, Non-violence and Love, which is as much the means to arrive at, as the result of, better and clearer knowledge of things, forms the super-structure of the edifice of the New Evolution.

There is in the modern world too much of shining in borrowed feathers as well as self-deception in the matter of knowledge and self-estimation. This remark has less bearing on the scientific facts and conventional worldly knowledge than on the ideas and ideals pertaining to the Higher life which are designed to lead on towards the sense and significance of things. The fact is that in the Higher life every individual has to prepare his own soil, sow his seeds, supervise the growth, and reap his own harvest. There is essential intransmissibility of the higher ideals and ways of life except some hereditary bias in a very general way, which is none the less of great importance.

The Warfare of Ideals.

Hence education and training, that is, organization of the Higher Life, is the first and foremost work to be undertaken in implementing the New Evolution in the modern age. And initially a scientific classification of humanity has to be effected. In its individual aspect, in bringing about this mental and moral evolution of individuals, the method of acquiring knowledge by self-effort and on the basis of personal experience has its right place. But special precautions are to be taken in the matter of letting knowledge accumulate without being gained or assimilated, thus bringing into being anomalies like the learned men of our age. Ordinary conventional knowledge and appreciation of life from personal experience, and knowledge of scientific facts from study and experimentations, have their living value at all times from their very elementals and beginnings; and the method of development is to improve on the relativity of the knowledge and experience of things. This obvious fact needs iteration as it is the one that is ignored very often in the life of drift adopted in our present age by men and women, great and small. Sometimes one is led to wonder why mankind should get on so stupidly, selfishly and cruelly in life in spite of so much intelligence, wisdom and cleverness in the world.

II

Now, the ambition of the great thinkers of the modern age, scientists as well as religious folk, is to effect a reconciliation between science and religion,

The New Evolution.

thereby evolving a new culture that would take into account the diverging philosophies and ideals in life and bring about the peace that materialists as well as spiritualists seek, however different the meanings they attach to the word and however divergent the ways pursued by them.

"Nothing short of full co-operation," says a great scientist and religious man (the combined qualification is rare nowadays, though that is just the thing aimed at by the New Evolution) "between religion and science offers hope for the improvement of human nature through racial evolution, and the reversal of the dysgenic influences of civilization—religion, the sense of being God's agents, to show us wherein 'improvement' consists, and to fortify our will to attain it; and science, a wholly truthful study of facts, to guide us wisely and rightly in the choice of methods for attaining that improvement."

But then, religion finds itself impotent, and science shy, to bring about that much-longed-for consummation, for the simple reason that both, as they get on now, realize their limitations to visualize or attain the goal. Viewing things divested of the usual prejudices and preconceptions on things, one can see the upper hand science has and deserves to have, in matter as well as method. We cannot go back upon science and scientific advancement, having gone so far. But its exponents, however much they desire to get at the background of Truth, confess their inability to do it by their

The Warfare of Ideals.

objective scientific methods; still they are nervous, and perhaps rightly, when religion offers to bridge the gap. Who can guarantee that it is the substance, and not the shadow, of religion which is extant in the modern age? True religion, however, cannot have its ideals and ways fundamentally different from those of science. In the recognition of this fact lie the peace and salvation of humanity at large.

Modern religions, the borrowed ideals from previous ages, cannot by themselves anticipate the conclusions of science, when we adopt them, as we now do, divorced from the context in which they have risen and thriven. About Christianity, Rev. James Maurice Wilson (already referred to) says:-

“Our Christian conception of God, adopted from Jewish tradition, was in fact small and childish, and it was of a kind that would not bear indefinite expansion. It was stretched and stretched, till it burst like a bubble and disappeared.”

One who runs might note in the West how Christianity has been tested and found wanting to supply the legitimate need of man for a religion that would not only please the masses but go a long way to satisfy the aspirations of the scientists and thinkers of the modern age. Whether it could at any time meet the needs of intelligent life is a matter of doubt. Other religions of the world are not more favourably situated with respect to the new ideals and modes of modern life. Here it is not

The New Evolution.

the question of the many good and moral principles contained in religions but one of a sound, comprehensive 'way of life' suited to the mentality, character and achievements of the modern age. Of course, the Ten Commandments are good moral background for life, but scientists question the need, and want to know the basis, of morality itself. At least, every intelligent man has a right to know why he should do this or that.

The Upanishadic philosophy of the Hindus and their organization of *Sanatana Dharma* as it is supposed to have flourished in ancient days, are beautiful and sound ; but we moderners, with our mentality and ideals, are unable to probe into them and to assimilate their substance and worth. The spirit and sense of Hinduism, as it is being practised in the modern times, are as dead as the dodo. Regarding the state of modern Hindu Society, Aurobindo Ghose says in *Arya* :— " If an ancient Indian of the time of the Upanishad, of the Buddha, or the later classical age were to be set down in modern India—he would see his race clinging to forms and shells and rags of the past and missing nine-tenths of its nobler meaning—he would be amazed by the extent of the mental poverty, the immobility, the static repetition, the cessation of science, the long sterility of art, the comparative feebleness of the creative intuition".

About Islam or Buddhism, I content myself with a mild reference here. The adherents of the former are such zealots in their faith that they

The Warfare of Ideals.

would neither brook criticism from others nor let themselves open to new and heartening light from outside ; and the followers of the latter are, as far as I can gather, getting themselves progressively fossilised and disrupted in their ideals and ways of life as much as the Hindus do—with due respect for the new spirit of reform and revolution.

But in almost all quarters, and even tangibly here and there in the Islamic fold, there is the suffocation from old and disused ideas and ideals felt poignantly. There is the great panting for the fresh and the invigorating air of our own age and environment and no infernal breath from the hell of rotten tradition. This desire is sought to be crushed—mostly in unconscious ignorance—in the modern ways of organization, which have shoved all power into the hands of intellectual snobbery, pious idiocy, or self-seeking rousery in the very name of God, democracy and the freedom of the masses of humanity. But still like steam it must break through the closed valve or burst open the vessel outright. Hail the New Evolution !

III

I would call it the warfare of the objective and the subjective ideals of life, of Science and Religion, of the conventional and the real, carried on between the followers of the two different aspects of life which constitute the dualism of existence, but which in fact are just complimentary to one another, the one leading into the other and seeking its meaning and value there. The fundamental

The New Evolution.

fact of right knowledge and life is forgotten by either, namely, that the beginning, the substratum, the foundation, is science and conventional knowledge which ought to be scientifically carried on to their logical limit and perfection into the science and art of the Higher Life so as to get fruition in self-realization and in the Oneness of Existence.

It is quite irony of circumstances—significant though unfortunate—that the exponents of the material and the spiritual outlooks on things both run off tangentially and are impatient at, and almost unable to grasp, the ideas and ideals of the other. Many there be that would fain seek a solution of the ages-long dispute. They do feel the possibility of a reconciliation. But the lack of genuine experience, rich, many-sided and intense, the limitedness of their self-realization, or something else, does not help them in getting at the right formula that would at once be the intellectual solution and the basis of right social organization. Here I remark about the very best thinkers in the two fields, Science and Religion, those that do not unreasonably subscribe to the creeds or dogmas pertaining to the two distinct outlooks on life. But perhaps they cannot help it, as environment, heritage, nurture, education, and training, from very birth, conspire to warp one's personality and seek to make man stand apart from Truth, a slave to the dualism of existence. Or perhaps, they know things in the proper light but are unable to influence their environment to the desired extent.

The Warfare of Ideals.

Let me cite an example of the warfare of ideals from the highest reaches intelligent striving has attained in the modern civilized age. The thinkers from the objective and subjective fields both bring out the very best and most reasonable logic and method. But just a bit more tolerance, sympathy and courage of vision can bring about that perfect reconciliation and union which are sought after by the sincere and intelligent people of our age, both in the spiritual and material spheres.

Tolstoy in his book *On Life and Essays on Religion* (translated, Oxford University Press) says :—

“It is customary to say that science studies life in all its aspects. But that is just the point ; every object has as many aspects as there are radii in a sphere, that is to say, an infinite number, and it is impossible to study all the sides. We must know which side is more important and necessary, and which less important and necessary. As it is impossible to approach an object from all sides at once, so it is impossible to study the phenomena of life from all sides at once. Whether we like it or not a sequence has to be established, and in that lies the whole crux of the matter. That sequence is supplied only through an understanding of life.

“Only a correct understanding of life gives the proper meaning and direction to science in general and to each science in particular, placing them according to their significance in regard to life. If the understanding of life is not such as is

The New Evolution.

implanted in us all, then the science itself will be false.

“It is not what we call science that supplies our conception of life; it is our conception of life that determines what ought to be regarded as science.....

“In the activities of this science one sees not so much a desire to investigate the phenomena of life, as a single ever-present anxiety to prove the truth of their fundamental dogma. What efforts are spent on attempts to explain that the organic proceeds from the inorganic processes! If the organic does not become organic, let us search the bottom of the sea and we shall find something we will call a nucleus, a moneron.

“When it is not there, we will believe that it will be found—the more so as we have at our service an infinity of ages into which we can pack everything that (though it does not exist) our creed requires.....

“The discussion of what does not touch our life, namely the question of its origin (whether it is animism, or vitalism, or some other special force), has hidden from men life’s chief question—that question without which the idea of life loses its meaning—and has gradually brought the scientists, the men who should guide others, to the condition of a man who is walking and even hurrying, but has forgotten where he is going.

“Perhaps I purposely try to overlook the immense results that science yields, travelling its

The Warfare of Ideals.

present road. But no results counter-balance a false direction.....

"There is an institution, or corporation, or shall we say an association, of men or of minds which is called science and is infallible. This will define all our needs in time.

"Is it not evident that this solution of the question is only a paraphrase of the Messianic Kingdom, in which the role of the Messiah is played by science; and that for this explanation to explain anything it is necessary to believe in the dogmas of science as implicitly as the jews believe in the Messiah? And this is actually done by the orthodox scientists but with this difference, that the orthodox jews who see in the Messiah God's messenger, may believe that he will by his power arrange everything excellently, while the orthodox scientists cannot by the nature of the case believe that it is possible by means of an external study of needs to solve the one great question of Life."

This criticism of modern science is palpably one-sided and unjust; but still I would recommend to my readers that beautiful book of Tolstoy's for it contains many sublime ideas sanctified by experience. Though a good businessman ought to praise his own wares, which often involves dispraising other people's wares too, that does not help proper understanding and cordiality when the objective is peace and the solution of the divergent claims and ambitions of people having different but fundamental outlooks on things. A

The New Evolution.

little less enthusiasm for one's own standpoint and a bit more tolerance and understanding for that of the other's must surely open a way for mutual appreciation and accommodation.

From the antagonists' camp, the challenge and sneer, couched in polished terms, come out into broad day-light:—

"The religious seeker who pursues significances and values," says Eddington in his *Science and the Unseen World*, a discourse to a gathering of religious men, "is often compared unfavourably with the scientist who pursues atoms and electrons. The plain matter-of-fact person is disposed to think that the former is wandering amid shadow and illusion, whilst the latter is coming to grips with reality."

While admitting that "we can and must believe that we have an inner sense of values which guides us as to what is to be heeded, otherwise we cannot start on our survey of the physical world," Eddington asks the religious people point-blank:—

"We want an assurance that the soul in reaching out to the unseen world is not following an illusion. We want security that faith, and worship, and above all love, directed towards the environment of the spirit are not spent in vain. It is not sufficient to be told that it is good for us to believe this, that it will make better men and women of us. We do not want a religion that will deceive us for our own good. There is the

The Warfare of Ideals.

crucial question here, but before we can answer it, we must frame it.

"The heart of the question is commonly put in the form 'Does God really exist?'"

Again he says, "It is probably true that the recent changes of scientific thought remove some of the obstacles to a reconciliation of religion with science, but this must be carefully distinguished from any proposal to base religion on scientific discovery. For my own part I am wholly opposed to any such attempt".

But what if Science itself developes into a new Religion ?

And amidst such din and clash of arms in the warfare of ideals, which is being fought out all through ages, the great prize of Truth meanwhile escaping in between them, the voice of the poet and of the man of vision sings out in hope, faith and self-realization, but carrying little or no conviction to other people except some external appreciation of the beauty and symphony of the rhyme and measure and also a placid intellectual assent of the sentiment contained in the songs.

Rabindranath Tagore in his *Religion of Man* sings out praises of the messages of beauty and love for mankind. They "eternally urge us to come out from the seclusion of our self-centred life into the realm of love and truth. Are we deaf by nature or is it that we have been deafened by the claims of the world, of self-seeking, by the

The New Evolution.

clamorous noise of the market place? We miss the voice of the Lover (the eternal Self), and we fight, we rob, we exploit the weak, we chuckle at our cleverness, when we can appropriate for our use what is due to others; we make our lives a desert by turning away from our world that stream of love which pours down from the blue sky and wells up from the bosom of the earth."

"In the region of Nature, by unlocking the secret door of the workshop department, one may come to that dark hall where dwells the mechanic and help to attain usefulness, but through it one can never attain finality. Here is the storehouse of innumerable facts and, however necessary they may be, they have not the treasure of fulfilment in them. But the hall of union is there, where dwells the Lover in the heart of existence. When a man reaches it he at once realises that he has come to Truth, to immortality, and he is glad with a gladness which is an end, and yet which has no end.

"Mere information about facts, mere discovery of power, belongs to the outside and not to the inner soul of things. Gladness is the one criterion of Truth, and we know when we have touched the Truth by the music it gives, by the joy of greeting it sends forth to the Truth in us. That is the true foundation of all religions. It is not as ether waves that we receive light; the morning does not wait for some scientist for its introduction to us....." (The last remark is

The Warfare of Ideals.

rather unfair to science, whose method and matter can be profitably studied even by the sentimentalists just for clarifying their own position.)

IV

One has to admit on the evidence of the writings of many scientists and spiritual people of this decade, that the religious thinkers of the right sort are progressively enthusiastic after the discoveries and achievements of science and the scientists are thirsting for the real sense and significance of things which they miss sorely in their symbols and formulas. Still neither are prepared to trust the others to fulfil their common ambition, namely, the realization of the Truth of things.

It is unfortunate that the orthodox section of the scientists and spiritual folk seldom find a common platform either in matter or method with respect to the goal of Truth which both profess to pursue. The former make much of the so-called facts of Nature and the laws governing them, while the latter, on the evidence of their own personal faith or experience, discount the validity and worth of all factors that contribute to make ordinary life and yield knowledge of things.

There is as much cleavage between them regarding method too. The scientists of the orthodox school seek to eliminate the error of subjectivity in all their experiments thereby aiming at a purely objective truth of things ; and having arrived at some symbols and formulas, they get

The New Evolution.

stranded there and begin to think with some amount of surprise that after all the truth of things might be better correlated to consciousness in man, the subjective element they were anxious to eliminate all along, than to the facts and inter-relationships of phenomena they were establishing objectively as immutable truths.

This new mentality can be spoken of as the new orientation of scientific outlook. It contains the germ of true religion, and the highest and noblest religion too ever evolved by mankind. The New Evolution seeks just to indicate this new and hopeful departure markedly seen in the present state of the evolution of mankind, I mean, of scientific thought. As for the bulk of humanity, including the so-called great ones of the present day and excluding a few rare gems that stand out as exceptions, I should think that they have been for long in a condition of devolution from Truth and the right ideals of life.

On the other hand, I am inclined to be a bit severe with the religious thinkers of our age. Of course, I rule out of consideration the many practitioners of religion and those that simply repeat others' words and imitate others' experiences. The few who are original, independent and great and who get out into the world their genuine experiences of life, forget one fundamental fact which I cannot say the scientific thinkers of the right type wantonly neglect. In the higher life, testimony of truth goes by default. What one

The Warfare of Ideals.

realizes by oneself is truth only for that one. The essential intransmissibility of experience holds in the higher life, whereas scientific facts and method have greater scope of appropriation and assimilation by the generality of intelligent humanity. But it may be argued that it is just the nature of the case. Still in view of the difficulty of method and the untestifiableness of the results, the religious thinkers ought to be more tolerant in their criticism and more condescending in presenting their experiences for public consumption. At least they should avoid censuring other methods than their own. I, for one, am positive in my belief that the higher knowledge of the meaning of things arising, and which can arise, out of genuine objective knowledge and experience, is alone valid and helpful.

It is just possible, as the scientists say, that the spiritualists are mostly in the land of dreams and make-believe. Well, objective results pertaining to their life do not in the majority of cases conduce to a more favourable opinion about their theories and dogmas except in the eyes of their own followers who, for anything we know, might have been as much obsessed and deluded as their principals. Gandhi must be an exception : the best definition of him is to be had in the words of an ordinary workman introducing his name to his friend : ' He is one who does just what he says.'

On the other hand, the scientists are ever on the solid foundation of verified fact ; they are careful to admit that their beliefs are tentative,

The New Evolution.

and they ever work forward through their scientific method, which might turn subjective too when the time comes and necessity arises, to discover the truth of things in whatever region it might be hidden. Still in their evolution to the truth of things they have not become persuaded about the validity and potency of life and subjective experience to encompass truth. But it will be a fact by and by.

After all, any and every form of experience, religious or scientific, subjective or objective, is in reality but an expression of relative Truth and hence to be reckoned only as tentative and hypothetical so far as it is sought to be expressed for other people's consumption. But it can have greater value for oneself provided it is dynamic and progressive. I do admit the possibility of the genuineness of one's own faith and self-realization through subjective experience or right spiritualism. But I would hold out a grave warning which is beautifully expressed in the *Vedas*, namely, that the Truth is something which is not known by the one who knows and known to the one who does not know—a paradox really, but carrying the soundest sense.

Confucius says:—"True knowledge consists in knowing that we know what we do know, and that we do not know what we do not know. False knowledge consists in thinking that we know what we do not know, and that we do not know what we know."

The Warfare of Ideals.

With regard to method this position is as sound as the previous one is with respect to matter.

Therefore it is that the New Evolution seeks to propound the method only, recognizing that all knowledge and experience, as they react on one's personality, are relative and that the Truth of things is the end of all knowledge and the crown of the highest subjective experience. To expound a philosophy of Absolute Truth is a meaningless position, but there can be different philosophies and religions in accordance with the quality and quantity of one's own relative knowledge of things and experiences of life. And there can be common religions and beliefs too wherever people think approximately alike and have more or less the same outlook and aspiration in life. The use we make of such things makes all the difference, whether for improvement, stultification or deterioration.

But the soundest position is that every man ought to have his own religion and philosophy of life. He has it, in however meagre or mean measure, in spite of other circumstances that not only bully him with a communal religion and ready-made theory and explanation of things but seek to deceive him with such things for his own good. The result is no better than that when man usually is content with blind faith. I do not here attack the necessity of the knowledge and wisdom of ages for man's evolution to the truth of things, but assert the fundamental position of the

The New Evolution.

supreme need of intelligence and discrimination on the one hand and self-effort and self-experience on the other. If such qualities are lacking in modern humanity, proper organization of the New Evolution can alone improve its calibre and create a new humanity in course of time.

Not that such ideas are new in the world and special to the New Evolution. The gist of the teachings of every great reformer has been practically the same. But they are ones difficult of practice and easy of casting off for the sake of a life of drift and wastefulness as the civilized people of our age are used to mostly. And for organizing the New Evolution as a living faith and as a solid foundation of social evolution, we can allow no humbug to get on. We give all individuals perfect freedom of ideas and ideals while insisting that they are to be always dynamic and not static, that is, that man individually and socially shall evolve progressively to the Truth of things by improving on the relativity of knowledge and experience. While having firm hold of the method, we allow freedom of ideals and beliefs.

All this is easily said. But to work it out practically means thorough-going organization based on far-reaching intelligence, freedom and love. Anyway, it is not freedom to claim any kind of shallow, wasteful, animal life one wishes to adopt or is compelled by circumstances to follow. Modern humanity does no better than that.

The Warfare of Ideals.

Freedom must be consistent with the evolution to the truth of things.

V

Modern Science is developing a beautiful philosophy comparable favourably to any that the world has produced so far. But as long as it does not touch life—not the biological but spiritual aspect of it—science is bound to hinder rather than help real progress, and scientists cannot yet be classed as *men*. This fact is evidenced by the modern conditions of individual, social and political life. Still there are no natural difficulties in correlating scientific metaphysics to life conditions such that a life in consonance with the great ideas of science is led by man in order to realize the sense and significance of those ideas.

It is a new attempt to be made by science, the correlation of science with life—not its ‘knowledge-power’ aspect appearing as modern civilization but its ‘knowledge-love’ aspect—which is bound to result in the general and all-round acceptance of science as the guide and gospel of both the material and spiritual aspects of existence. The few ideas I would here quote should corroborate the fact that scientists have this great ideal in view. But they who proceed inch by inch on verified grounds, cannot be expected to leap into the dark or produce sentimental nonsense just because it suits one’s palate. If humanity cannot be patient till science realizes Truth or becomes

The New Evolution.

a religion, well, they can only supplement its achievements by the fossils of past tradition. But I admit science can be more adventurous yet.

One topic of science that is of great philosophical significance is Space and Time. It is bound to have great repercussions on man's intelligent life. The Theory of Relativity by Einstein has served to undermine much of the prejudices and preconceptions of people and open the eyes of even the religious thinkers to the fact that modern science is pregnant with genuine spiritualism. Alfred A. Robb in his essay on Time and Space writes:--

"Thus instead of regarding one's self as, so to speak, swimming along in an ocean of space, one is rather to think of one's self as somehow pursuing a path in a four-dimensional ocean of time, whose elements, taken as a whole have a conical order, which is manifested to us in the form of special relations.

"Other persons and other physical objects pursue different paths through the same ocean of time, and any one such path of a person or a particle is of such a character that the instants of which it is composed follow *after* one another.

"This view of the fundamental temporal character of space has an important bearing on the question of what Professor William James called a 'block Universe', and hence on the general idea of evolution as something real.

The Warfare of Ideals.

“Most writers on relativity treat time as if it were a fourth dimension of space, an attitude which tends to favour the ‘block Universe’ idea.

“When instead, we regard time relations as fundamental, things appear in a very different light and the idea does not commend itself so strongly

“This brings us back to the question of the physical meaning of *after* and its bearing upon the idea of ‘block Universe’. If the universe were of a block nature it might be compared to a cinematograph film which was being gradually displayed before us, but which had been taken once and for all and could not be changed. The course of evolution would then have been settled through all eternity in a manner analogous to that in which the sequence of pictures in the cinematograph film was settled when the photographs were taken.

“But are there really any grounds for thinking that the universe is of this nature?

“If time and space may be analysed in terms of before and after relations and if *after* has the significance which we decided that it had, then it would seem that, so far from having grounds for a belief in a block universe, we have actually grounds for holding the opposite view”.

Many scientific thinkers have written works centred round the Theory of Relativity. Their ideas and speculations are of no less worth than those of the spiritual geniuses of any age, and one might even venture to say that the former have

The New Evolution.

greater support of testimony and verification than the latter. And indeed as real help for the very spiritual development on deductive and religious lines I should think that nothing can beat the scientific metaphysics, though people mostly are yet to take to that line of thought and action. The correlation, the fusion, of science and religion, is yet to be a fact for humanity. Nor do I think the masses of the people will understand, recognize and realize it. The intelligentia, rather the great thinkers, must do it and hold aloft the banner of the New Evolution for the progressive evolution of humanity to Truth.

"The environment of space and time and matter," says Eddington, "of light, colour and concrete things, which seems so vividly real to us is probed deeply by every device of physical science and at the bottom we reach symbols. Its substance has melted into a shadow. None the less it remains a real world if there is a back-ground to the symbols—an unknown quantity which the mathematical symbol x stands for. We think we are not wholly cut off from the back-ground. It is to this back-ground that our own personality and consciousness belong, and those spiritual aspects of our nature not to be described by any symbolism or at least not by symbolism of the numerical kind to which mathematical physics has hitherto restricted itself."

I should think that religious thinkers cannot deliver their goods with such candour, simplicity

The Warfare of Ideals.

and hope, and as to work to implement one's conviction, when once it has become rooted, others can be only second to the scientists. Considering all sides of the question, I think one must be justified in holding that scientific thought holds in its palm a better and surer philosophy of things than any brought out into the world yet—individual revelations not accessible to other people apart. But then, it has to be admitted that science has not yet taken account of the purpose, nature and goal of life as we usually understand by it, that is, of consciousness and the urge towards the ends of life, which are all-important for mankind. However, science has started the march into that field as every new trend and development in science indicates beyond any doubt. The discoveries of science, far from being valueless in the new kingdom of life it aspires to conquer, are surely to serve as the foundation of it on the one hand, and as raw material on the other hand wherewith to erect the edifice of the New Evolution of Man. Objective science can aspire to go only so far and all the rest—the plan, the work and the finishing touches—is to be fulfilled by the subjective science of the Higher Life.

VI

How few even of the intelligent, knowing people of the modern world take to the Higher Life? There is no other go for the salvation of modern humanity than to recognise in society the Higher Life as a fundamental factor of existence whereto

The New Evolution.

all humanity is to evolve progressively. The first step is to create an intellectual aristocracy as some thinkers put it, but I would call it the division of scientists and thinkers in society and would have intelligence supplemented by Non-violence and Love. This would mean the divergence of men's ideals from materialism, mammonism, power and self-aggrandisement to the real ends of life, namely, Freedom, Joy and Peace on the basis of Truthfulness, Non-violence and Love.

Not only the thinkers and spiritual leaders but the political rulers too ought to belong to this intellectual or spiritual aristocracy. A casual critic may say that it will be opposed to democracy and freedom. But if he studies the question intelligently, he can easily discover from the conditions that get on in the modern age that democracy is simply a ruse for installing in power intellectual snobbery and capitalist tyranny in order to ride the big horse and hoodwink the masses thereby. Whereas the new plan proposed—a fuller consideration of the subject is postponed to a separate section—is the stepping-stone for real democracy which means freedom and equality in the Higher Life.

Having got at these two natural divisions in society, the Scientists and the Rulers, partly hereditary and partly free and elective, the rest of mankind, the masses, can again be divided on some basis tallying with the principles of the New Evolution. It cannot surely be on the monetary

The Warfare of Ideals.

basis which is the stupidest ever that can be. Real worth and greatness can have no intrinsic connection with the amount of wealth possessed by man or to the cleverness and rousery through which it is amassed. On the basis of work we can have the third division as Traders and Farmers and the fourth as Manual Labourers. Some such initial scientific classification in life can alone bring peace into our world and stabilise human society on the basis of genuine life ideals.

But the plan shall be only tentative and experimental, introduced so as to fix the right ideals in human society. Eventually, when humanity as a whole shall have progressed tangibly in the Higher Life, Equality, Freedom and Unity, i.e., real Democracy, shall automatically replace the divisions in society. It is impossible to make progress otherwise, or to find a better means to implement the many new ideals and aspirations of the modern age.

CHAPTER 5

THE FORMULA OF PEACE

I

Next let me take up the subject of the formula that can compose the differences of Science and Religion and bridge the gap of the two fundamental outlooks on life, the objective and the subjective. It is quite a simple thing, the formula that I would give here, even as the Truth is for those who know. It lies in the word Evolution which is invoked as much by the scientists as by the spiritual people with however a variety and divergence of meaning and usage. Still the secret of the whole matter is in that word, but just for the sake of clearness as much as for eluding controversy, claims and counterclaims, I would call it the New Evolution.

But I have a stronger reason in view to call it the New Evolution which I shall make clear in the proper place. Here let me only say that the New Evolution is an *emergent* evolution which lays hold of the Emergence of Truth ultimately in the process of evolution that has got at, in general and to all appearances, the emergence of the inorganic, the organic, the mental, and the moral, in succession.

First, I would touch upon the historical aspect of the case and then discuss a few points that are vital in the New Evolution as made clear by science as the interpreter of evolution.

The Formula of Peace.

With regard to the different ideas of evolution in religions and theologies, I have expressed my view in general that they are purely private beliefs, matters of faith, whose meaning is self-contained but not clearly borne out by objective facts. I do not question their validity however. I would really want man to be habituated to the principle of relativity of knowledge and experience with its corollaries regulating human behaviour, namely, tolerance and *progress. What I would have people to do in the New Evolution is to evolve to analogous stages of self-experience, to arrive at their own beliefs, with just this difference that makes matters vital, namely, to make self-realisation the aim of life as well as the compliment of their own well-directed objective knowledge and experience. It means that everyone must have a religion of his own and that that real religion must arise out of science and experience. Rather let our religion be called the Science of the Higher Life, that inductive-deductive process of life whereby scientific and conventional knowledge of things is made to yield true knowledge, and true knowledge directed towards self-realization by enriching and perfecting life and by merging the individual in the universal. Where can that link between the objective and the subjective, between science and religion, be found ?

With respect to the word 'evolution' in current use by people, A. E. Taylor remarks in his essay on Philosophy :—

The New Evolution.

“ Evolutionary ways of thinking have long ago made their way into the whole field of sciences. We talk not only of the evolution of organisms on the earth, but also of the evolution of the solar system or the evolution of the chemist's ‘elements,’ we are at any rate in view of the formation of a theory of the evolution even of the ‘prime atom’ of the physicist. Vast speculations are formed, and a whole literature written, dealing with the evolution of art, morals, religion, government, the whole of the varied institutions of the communal life of human society..... We may thus be led, almost before we know it, to take it for granted that all these evolutions can be alike described by one common ‘evolution-formula’ and even that they all form a series of stages in one universal process of evolution. But the facts from which we started do not of themselves afford any justification for either assumption.”

This introductory remark must suffice to warn my readers that the reality about evolution is as different from its usual sense and usage among people as it might be from one's own pet views about it. The best book on it I can suggest at present is *Evolution in the Light of Modern Knowledge* (Blackie and Sons Ltd.) from which I have quoted largely all through this book.

We have the following from Everyman's Encyclopaedia on ‘Evolution’ :—

“.....The word is more generally applied to the development of matter from its simple unorganised

The Formula of Peace.

condition—or even from the electron-systems called atoms from which matter itself evolved—to the present structure of the physical universe. This is called Inorganic E. and its main direction is towards the ‘degradation’ of energy, for in every transformation of inorganic matter some energy is wasted. Living matter is a more complex form of inorganic matter, and the living may be said to have originated from the non-living. Setting aside the possibility of spontaneous generation, matter gradually assumed the properties of living matter through the medium of colloidal compounds of carbon which form the proteid, common only to plant and animal life. Organic E. traces the development of simple unicellular forms of protoplasm, called protista by Haeckel, to more complex multicellular forms, from aquatic forms to terrestrial, from invertebrates to vertebrates, and from mammals to man.....

“Apart from the fact of E; various theories as to its method have been propounded—the theory of descent by Lamarck and that of natural selection by Darwin and Russel Wallace. In addition, there is the theory of orthogenesis that evolutionary change follows definite and predetermined directions, and also Cope’s theory of kinetogenesis or ‘mechanical genesis’. In so far as Orthogenic E. tends towards the development of the highest type, it has not been a straight ladder-like process, but one of slow experiment and frustration, as is shown by the study of palaeontology. In fact E. does not show any tendency to produce a high type, only a number of types, and it is only to the E. of mind that Orthogenesis in the sense of evolving ‘upwards’ can be applied strictly. We must assume, however, that something of the same nature as mind is inherent in all living organisms, *but in the course of E. new properties arise*. Such E. Bergson calls creative and Lloyd Morgan ‘*emergent*’.

“It must be borne in mind that *E. as a theory cannot adequately explain the cause of such emergences*; it only

The New Evolution.

professes to show their relation to preceding and succeeding emergences. Before the emergence of Mind in man E. was operated by the blind purpose of adapting types to their environment and of insuring the survival of those best adapted, but with the beginning of what is called the 'psychozoic period' Mind became dominant, and, with Mind, values, and subsequently ethical values, came into being. Man is the agent of a self-conscious E. which, as Huxley points out in *Evolution and Ethics*, is at variance with the non-moral cosmic process from which he himself has evolved. *We may hold, however, that a self-conscious ethical E. will be the central fact of future development.* Whereas before mind the direction of E. was decided by environment, mind enables man to control this and, in the words of L. T. Hobhouse, 'to grasp the conditions of its development that it may master and make use of them in its further growth' ". (Italics are mine)

II

The main points in the theory of Evolution, as revealed by science so far, are : (1) the evolution of life (or organic evolution) has proceeded gradually out of primaeval matter (the inorganic) (2) in spite of it, life has something new and startling in it compared to matter (3) the importance of the idea of 'emergent' evolution as explaining or indicating the new characteristics and developments, and closely allied to that the necessity of a background, the Eternal, as causing or creating the new qualities (4) the emergence of the mind as partly determining the course of emergent evolution (5) the emergence of the moral or of the values, as I would have it, helping man, a highly evolved being, to approach the background of evolution, namely, the Eternal.

The Formula of Peace.

These facts do not go far enough to explain the ultimate cause of things and the nature and function of the background which the idea of evolution by scientists clearly indicates. If the emergence of Mind and Moral Values has its legitimate place and significance in the scale of evolution, the ultimate explanation for the universe and its functioning is to be sought in man's own subjective experience. And indeed from the very beginning of human life, man has sought it in himself and found it to his own highest satisfaction. But the nature of the subject is such that man's subjective experience remains essentially intransmissible. Man, from his birth, has largely to repeat the experiences of his race however much he might be helped by heredity and the acquisition of knowledge by the race. The search after Truth is to be started and pursued by every individual on his own initiative and by his own effort. Nor is he free to remain static and self-satisfied so long as the urge for reality is in him and the circumstances of life—the dualism of existence—compel him to be a thinking and striving animal or be damned altogether.

What is the formula of peace which contains the real meaning of things and which the highest subjective experience of man is competent to reveal and possess? How is it related to the scientific idea of evolution? I would call it the *Emergence of Truth* or the *New Evolution*, being the highest stage of the process of Evolution from the

The New Evolution.

inorganic to the organic, the mind, and the moral, in succession. The emergence of Truth, as the highest stage of evolution, engrosses all these different stages of evolution and finds them all as relative aspects of the same Truth. It reveals the Unity of Existence in the diversity of phenomena. Man, who has evolved to the plane of the mind and the moral, has in him the capacity to realize the Truth and be that in reality, thus evolving to the highest plane of evolution, namely, the Truth or the ultimate sense and significance of things.

Here the ideas, the methods, and the ways of life are mostly new and foreign to the ordinary life experiences. But still the enterprising among men, as much as the foolish, think they know what pertains to that level of realization, though they might not have actually evolved to that level. Provided such self-deception does not tend to make man remain static and self-satisfied, self-confidence and the assertion of one's divinity or individuality have their great value in the dynamic aspect of life, that is, in the Higher Life.

There is an episode in the *Taittiriya* Upanishad that graphically describes the evolution of man to Truth. I give its free rendering below. The moderners, in the fulness of scientific knowledge and material power, may doubt the capacity of the people of the so-called prehistoric period to know things in their proper perspective. But they should know that while scientific method is a right

The Formula of Peace.

way and is to be generally the accepted method of evolution for mankind, there can be exceptions in synthetic and deductive experiences which might beat all scientific record. The reason for that is that man, in reality, is the Subject or Self correlated to the sense and significance of things, and the objective way of his life is just an indication of his distance from the Truth of things. While sciences can be a help for life experiences and for the evolution to Truth, it is no axiom to say that science shall be the first and essential stage of man's evolution to Truth. The fact is that the realization of Truth is a matter of experience; and in so far as knowledge tends to clarify and intensify experience, and only to that extent, it is useful for man. Love, which is as much the result as the cause of true knowledge or the Unity of Existence, is the method of the Higher Life, and as much of objective knowledge as tends to real knowledge or love has alone genuine validity.

Again, different individuals are in different planes of mental and moral evolution. That is an observed fact, though I am not yet prepared to say with the orthodox spiritualists that it is the result of the evolution of individual souls to the goal of existence. That theory, though quite beautiful and logically tenable,—more convenient and plausible than rigorously sound—gives no ultimate satisfactory explanation and hence is but a relative aspect of things. What the truth about it is, let the intelligent and the brave seek in subjective

The New Evolution.

experience. Surmising from the observed fact of differences in the mental and moral calibre of mankind, it is quite in the fitness of things to hold that some one starts his life experiences from a plane and at a point which has in it, self-contained, the *transfer value* of a large extent of objective knowledge though not the knowledge of its details. The nearer a man is to the truth of things, either at the start of life or at any point of evolution in his life, the nearer he is to the position which is the answer to the *Vedic* question: 'What is that by knowing which you know everything?'

Now to the story of the New Evolution from the *Upanishads* which, I said, seeks to explain the whole story. That is the experience in life of the great sages of India who could claim to be the greatest scientists, if by the term we mean seekers after Truth.

Young Bhrigu went to his father Varuna (the Rain-God) respectfully and asked him: What is God? Varuna replied: Matter, life, senses, mind and speech—That from which these phenomena arise and that background on which these get on and ultimately coalesce, find That out through *tapas*. That is *Brahma*, the Truth of things.

Bhrigu did *tapas*. No penance or self-torture, please, as we moderners understand by that word. But he lived the Higher Life in knowledge and love, i.e., in Subjective Experience, and made conscious effort to evolve to the Truth of things. He realized, firstly, that matter was God. That is,

The Formula of Peace.

his philosophy at this stage was materialism and physical science, very much like the one adopted by the knowing people of this age. He went to his father with this discovery, who however turned him away saying: Know the Truth further through *tapas* which is the method of Truth.

Bhrigu realized by stages that life, mind, morality or the bliss of Existence were the vital principle in succession and evolved through *tapas* to the higher and higher levels of existence until at last to the very meaning of things from which standpoint he declared with the utmost wonder and realization: Hurrah! Hurrah! I have known That! I am that which is the One without second. All the universe is That and I am That. I am the matter, life, mind, morality and bliss.

The method of evolution is in transcending, through knowledge and realization, the different planes of life whose knowledge is expounded in the physical sciences, biology, psychology and religion, beyond which is the subjective experience which visualises and implements the Absolute Truth, the One undivided Whole that is the principle of the universe.

Annam na nindyād, says the Upanishad. That is, matter or the other forms of phenomena, and the philosophies corresponding to them, are not to be despised, but to be made much of by the seeker after Truth. Not however as we moderners do. But we must use the conventional and scientific

The New Evolution.

knowledge of things as a means to realize Truth in the subjective experience of the Higher Life.

Now, here is the process of the New Evolution in the individual. While that is the gist of the whole matter, the other aspect of social evolution, the progress of humanity itself in the Higher Life, is of great value as preparing the atmosphere for the individual evolution of man to truth. There the method is the same as in the individual, but different in manipulation. The two aspects of the New Evolution, the individual and the social, are to be caught hold of and understood, and proper action to implement them must be made. That is the Formula and the Way of Peace.

III

Let me quote some lines from the eminent scientists who have contributed to the book on *Evolution* (already referred to) with a view to bring out the meaning of *emergent* Evolution according to modern science. Then I would point out its place in the New Evolution and show how far it goes to fulfil the ambition of science to arrive at the Truth of things and what else could supplement it so as to bring the great ideal to fruition.

“The name evolution was chosen by Herbert Spencer”, says Ernest W. Macbridge, “to denote his grandiose hypothesis, which was designed to afford an explanation of all that was going on in

The Formula of Peace.

the universe from the movement of the stars to the development of animals and plants from the simpler forms. This hypothesis was an attempted fusion of the nebular theory of Laplace with the theory of the derivation of existing animals and plants from simpler ancestors, which had been propounded by Charles Darwin ”.

Explaining the sense of *emergent* Evolution in his essay on Biology, Lloyd Morgan says:—“ It is my belief, then, that in the broad domain of nature, from bottom to top, natural leaps are many, so many that I have ventured on occasion to speak of the advance of nature as fundamentally jumpy. This may no doubt be shocking to those who yearn for continuity.....What do I mean by speaking of nature in this primitive region as ‘jumpy’ if this colloquial word be permitted? In reply I must briefly refer to that which is discussed in technical terms as the ‘quantum theory’.....Add now this further concept—based, as I think, on the evidence afforded by natural entities—namely that on each substantial change of plan (with a jump) new qualities characterise the new integral entity. Then you have in a diagrammatical nut-shell what I mean by ‘emergent evolution’.

“ Now when we pass from the abiological to the biological province of enquiry what seems to be in evidence is a new plan of very complex natural events as items of stuff raised to a higher

The New Evolution.

emergent level in new modes of substantial unity. It comes with a jump, or somewhere in an enchain-ed series of steps, each analogous to (not of course the same as) that from atom to molecule, or from molecule to crystal or to colloidal unit. It has new properties different from those observable at any abiological level. It is no longer physico-chemical only ”.

Says he further:—“Since the word evolution is now used in very different senses with wide divergence of implication, it is incumbent on those who do use it, with or without some qualifying adjective, to state as clearly as possible what they, on their part, mean by it. This I have tried to render comprehensible with respect to emergent evolution. The concept is applicable to all such natural entities, inorganic or organic, as severally disclose substantial unity. It concentrates attention on ascending advance towards increasing multiplicity and complexity in terms of constituent stuff and increasing richness in substance. The regressive process, no less common throughout nature, is dissolution, where the ascending course evolutionary advance in integration is, broadly speaking, retraced in descending disintegration. Genuinely new characters emerge along the line of advance, old characters reappear along the line regression. But in any highly complex natural entity, and conspicuously in the living organism both processes occur, the one among these, the other among those, of the constituent items of

The Formula of Peace.

stuff. Ascending 'anabolism' here, descending 'katabolism' there, conspire to give the total 'metabolic poise' which marks the substantial unity of the organism in its entirety. Such in brief is my concept of emergent evolution".

Writing on Mental Evolution, William McDougall remarks:— "It is now very generally believed that the mental powers of mankind are in some sense the product of a long course of evolution.....But for long the scientists could accept evolution as applicable only to the animal world and the bodily structure of man, while with regard to mind or soul they invoked the aid of special creation. The opposition to the theory of mental evolution which was in reality motivated by fear lest the theory should prove destructive to moral values and subversive of religious beliefs, took its stand on untenable ground and was quickly overwhelmed by the thorough-going exponents of evolution. For a long time the Lamarckian theory of lapsed intelligence held the field. It postulated that 'the organism adapts itself to its environment by more or less intelligent and effective striving, bringing out, in so doing, appropriate modifications of its bodily structure and functions, and that it transmits such modifications to its progeny'. But this theory in its turn suffered a severe set-back at the hands of the physiologists of the 19th C. under whose hands all bodily movements including all those that constitute the conduct of human beings, even the

The New Evolution.

noblest actions and those that seem most clearly to be the issue of a true moral choice, were made to appear to be nothing more than complicated 'reflex actions'".

The present position is this : "These conclusions are not accepted at the present time by all of those who are qualified to form an opinion. Some men of science and some philosophers still maintain that any such view, any view which represents mind as a wholly ineffective by-product of a mechanical evolution and purposive striving as an illusory appearance of a process that is strictly mechanical, is unacceptable; they assert that there must be some flaw in the reasoning or else in the premises of the argument that leads to so monstrous a view of the world, a view so destructive of all human aspiration and of all belief in the value of moral effort. Thus contemporary thinkers set to work to build up a theory of the evolutionary process in which the reality of mental activity and the efficacy of reason and purpose are preserved".

Considering the problem of agency with respect to the question 'what forces, powers, agencies, factors or processes have brought about this evolution?' William McDougall says:—"It is now widely recognized that the strict neo-Darwinian theory of organic evolution is inadequate. This theory ignores mind or purposive activities as a possible agent of evolution, and strives to

The Formula of Peace.

render an account of organic evolution, through the operation of selection alone, which shall consist with a purely mechanical view of the world. It finds itself at the conclusion of its attempt with a mind upon its hands and an enormous remainder or surd which cannot be ignored, save at the cost of absurdity of the whole scheme. *Further, the neo-Darwinian principles can account only for a pruning process by which the tree of life may have been clipped and shaped to its present form. They give no account of the genesis of those novelties of form and function, the successive appearance of which is the fundamental problem confronting every attempt to explain the fact and the course of evolution.....*

“The only remaining possibility of assigning to mind the creative role which would seem proper to it is (so long as the Lamarckian hypothesis is untenable) to assume that the germ-plasm itself, or the reproductive cells, have enough mental activity to produce the variations upon which all selective processes must be supposed to operate and without which they can produce no evolution”.

A. E. Taylor writes in his essay on Philosophy:—“Something further, I take it, needs to be added to this mere recognition of the emergence of novelty as a feature of development. We cannot account for the genuinely new by reading its presence back into its pre-existing factors: if we could, there would be no real novelty in the case.

The New Evolution.

On the other hand, it would be a violation of the very principle which justifies us in believing that explanation of anything is necessary or possible to suppose that there is no reason why the new character should make its appearance, that its 'emergence' is simply uncaused.....

"Hence a 'product of evolution' is only partially accounted for when we have succeeded in discovering its specific factors; its whole setting in the rest of the 'universe' of facts must be regarded as conditioning its 'emergence' though we cannot say precisely in what way.....*The full and ultimate cause of every effect in the process of evolution will have to found not simply in the special characters of its recognizable antecedents but in the character of the eternal which is at the back of all development. And this must contain in a more eminent manner all that it bestows, and may contain much more, since we must not infer that what it has hitherto bestowed is all it can have to give. It is along these lines, though the development of it must not be attempted here, that we might set ourselves to show there is not ultimate conflict between the conceptions of creation and of 'evolution', but that they rather complete and integrate each other*". (Italics are mine).

IV

I must here touch on the question of 'heredity' and indicate how far science has made clear its value and function in life. For I would seek a

The Formula of Peace.

scientific basis for the new plan of social reconstruction I propose in this book, namely, Divisions in Society. Closely allied to this is the question of the origin and function of the individual soul. I have all along been emphasising on the Relativity of Knowledge and Experience and urging that the real meaning of things is to be had only in the highest subjective experience of man. But still, we have at all times to make use of the right knowledge and experience in any relative plane of existence for evolving to a higher plane. Thus we are compelled to organize ourselves in the Higher Life on the full understanding that all our code of morality and rules of conduct are only tentative. By this I mean that our watchwords are to be Suspended Judgment and Dynamic Progress.

“There is one important point”, says A. E. Taylor, “at which the analogy between biological and psychological ‘heredity’ breaks down. On the biological side there is continuity of an unmistakable kind between the parent organism or organisms and the organism of the offspring..... On the psychical side this condition is wholly absent. My mind has never, at any stage of its development, been a part of the mind of a parent or parents. It is true that if my parents had never existed my mind would never have existed. It is also made sufficiently clear that mental peculiarities are in some sense ‘inherited’. If the personality of my parents had been different, there is every reason to believe that this would have

The New Evolution.

made a difference to my own personality. Yet my personality is not, as a fact, continuous with that of my parents in the same sense that my organism is continuous with them..... In psychology we must be content to say with Dr. Ward that what is 'heritable' is not individual personality, or character, but simply a tendency on the part of the new individual to develop along certain lines".

If Modern Science has proved all this without a possibility of going back upon it, it is only in the fitness of things that we use that knowledge for regulating and improving human life individually and socially. This is what I mean by saying that Scientific Method ought to be applied to life conditions. Here the question of individual pleasure or displeasure shall not arise. We have to make our life dynamic and real, and let self-complaisant, unprogressive and orthodoxy-ridden people know where they are. We have to raise up the standard of revolt and rebellion against fossilised tradition, and the life of ignorance, drift and wastefulness. We shall bring to pass the Higher Life in Truthfulness, Non-violence and Love. That shall be the ideal for all humanity. But to implement it, we might have to organize ourselves into divisions on the basis of heredity as well as actual life achievements. We have to let the more highly evolved to bring out the Higher Life in fuller and richer measure, while the rest are helped to copy their example so as to progress effectively to higher, happier and better levels of life.

The Formula of Peace.

The reality of the individual soul, the transmigration of soul, and the Law of Karma, are held to be the main-plank of Hindu Philosophy. Some great sages, through self-realisation, should have arrived at these principles regarding human life, but for the vast majority it is all a question of faith, pending verification, though they would act in life as if they have realised it for themselves. Still the highest reaches in Hindu Philosophy have it that even these apparently immutable truths are relative in character and that the real sense of facts could be had only in the self-realization of Truth.

In other religions also attempts at explanation of the Why and Wherefore of things have been made. If they have not produced any comprehensive system of philosophy it is owing to the fact that they are all individual religions, centred round the personality of a particular individual whose experiences, as reported by others, become only second-hand or tenth-hand versions of the actual facts. Christianity has it that 'God made man in His own image'. This expresses a stage of evolution when man, a distinct species of existence, became possessed of personal consciousness which demarcated at the same time the potentiality of this being to implement the New Evolution to the Truth of things. I add here the opinion of Modern Science in this matter.

"In dealing with the *origination* of the fresh personality," says A. E. Taylor, "we seem to have

The New Evolution.

reached a point where it is inevitable that we should introduce into science itself that very notion of a new 'creation' which we rightly exclude from the physical sciences because it would be superfluous there. The scholastic doctrine of the direct creation of each 'rational soul' by God appears to embody a principle which psychology cannot afford to overlook. *The appearance of a new psychical subject of experience is a fact which is and must remain inexplicable by any theory of development. But once there, the new subject has its special range of 'tendencies' and capabilities, and these out of which it has itself to make its character, are conditioned in various ways by its ancestry, the precise determination of those ways being a proper and fruitful field for empirical research.*" (Italics are mine).

V

Herein is the scientific basis of the New Evolution. But the New Evolution itself is something genuinely new and in this sense 'emergent'. On the one hand, it is not merely objective knowledge but the method of leading man's life, having arrived at man in the process of evolution starting apparently from the inorganic matter and travelling its path, through hills and dales, with all the novelties and 'jumps' in the organic, the mind and the moral in man ; and on the other, it is the evolution of man, distinctly an onward march, towards the Truth of things through real knowledge and

The Formula of Peace.

love, through self-realization, thereby completing the Cycle of Evolution which has started from Truth and which ends in It.

The New Evolution while accepting the sense of evolution in science as its main-plank and as its setting, and while, at the same time, making full use of that knowledge in one relative plane of existence, seeks to bring out the *transfer value* of that knowledge to react on actual life, thus making for the Higher Life. The fact that man repeats the history of the race, of the universe, is recognized in the Individual Evolution of man to the Truth of things, which is however the gist of the whole matter.

We noted how this New Evolution is a fundamentally new and distinct process, starting from a conscious urge in man for knowing and being the Truth, i.e., from his Subjective Experience, and how the method itself is through stages of realization in the material, the vital, the mental, the moral, and lastly in the Bliss of Existence wherefrom the knower discovers and realizes the unity of all these levels in his own real Self, the Subjective Reality of the universe. It serves little purpose to expatiate further on this subject, however much it may stand such exposition. For everything is in getting at that aspiration for Truth and the right way of living in knowledge and love, and having got at it, in knowing and realizing things for oneself. This is to be done by right ways of organization, individual and social.

The New Evolution.

This is the Formula of Peace based on the main-plank of the Truth of things. A casual critic might perhaps fail to observe how without a code of laws or some Commandments, any system of philosophy or religion, any plan of social reconstruction, can be made effective in working. Such things are not attempted here. For the New Evolution seeks to keep up to the level of evolution of modern humanity, at least of the more brilliant and valuable in it, who cannot tolerate any extraneous rules and commandments not arising out of the actual psychological need of the individual or social unit, but who all the same aspire sincerely for the Truth and genuine welfare of the human race.

In these circumstances, it is sufficient when the right principles of Universal Religion or the Way of Life, are stated clearly. It has been attempted here in a new and original form and manner, suited to the actual achievements and needs of the modern humanity. But details are beyond the scope of this book. Details however have to be filled in, not surely in a wooden, inelastic fashion as we are used to nowadays. This is to be done by a combine of great people, the scientists of the New Evolution, with due correlation to the context of time, place and circumstances. But the vital matter to be borne in mind, which is just the lesson this civilized age has to learn, is that we must not lose sight of the wood in the trees, that we should not forget the Truth and the need of

The Formula of Peace.

evolution to It in all the new manipulation of individual and social organization.

Here I cite only one instance of the false doctrine prevalent in our age to indicate how it is proposed to tackle life problems in the New Evolution. The enlightened among us are in a mood to hang up all the present-day morality in the nearest tree, just because what the generality of mankind understand by it and bring out in life—individual, social and political—is mere repetition of words and actions, mere hollowness and humbug. Our code of morality does not help us to progress to the Truth of things. There seems to be a fundamental misunderstanding of what morality is. In fact, all right morality is contained in the Way of Life in Truthfulness, Non-Violence and Love. Whatever thought, word or action that helps to make life dynamic and real and realizes to any appreciable degree the ends of life, namely, Freedom, Joy and Peace, universally and not merely selfishly, contains the substance of the rightly moral. The opposite of this is immoral.

The moral is always consistent with the genuine and natural aspirations of the unsophisticated, buoyant and intelligent youth of every age. It is not the dull, self-complaisant attitude and actions of the people, hedged in by rules and regulations everywhere, of those people who have given up all their dreams in life and have made their fatal compromises. The latter's voice shall not be allowed to prevail any more, but the

The New Evolution.

former's shall prevail. Still we shall use discipline to the limit set by actual need, as a means to attain freedom. In the New Evolution there can be no conflict between Freedom and Discipline : the lamb and the wolf shall sleep together.

H. G. Wells has written brilliantly in *The New Michaelvalli* about the topic which I have introduced here by way of illustrating the method of the New Evolution. He says, "And yet one cannot help thinking! The sensible moralized man finds it hard to escape the stream of suggestion that there are still dreams beyond these commonplace acquiescences, the appeal of beauty suddenly shining upon one, the moth-like stirrings of serene summer nights, the sweetness of distant music."

"It is one of the paradoxical factors in our public life at the present time which penalizes abandonment to love so abundantly, so heavily, that power and influence and control fall largely to unencumbered people and sterile people and people who have married for passionless purposes, people whose very deficiency of feeling has left them to follow ambition, people beauty-blind, who don't understand what is to desire children or have them, what it is to feel in their blood or bodies the supreme claim of good births—selective births above all other affairs of life, people almost of necessity averse to these most fundamental aspects of existence."

Still Wells has not touched the other aspect of life of the vast majority of the great people of our

The Formula of Peace.

society, the wanton immorality and the animal mode of existence in their private life, accomplished through the tragic spell and influence of money, position and power. For my part, I hold that whatever makes life dynamic and meaningful, or whatever enables man to evolve Godward, is alone the moral. And I cannot believe that there is a rigid wooden code of eternal moral laws to guide human conduct, socially or individually.

Man's instincts are varied and the sin consists in considering them sinful and trying to curb or kill them. They must be sublimated with a view to realize higher ends in life. What is to be done in the New Evolution is to change the code of morality itself or adapt it so as to suit the level of evolution of society. So, such questions as marriage laws, divorce, the rights of woman, monogamy or polygamy, patriarchal or matriarchal systems, the number and quality of children, the quantity and quality of population etc. etc. will have to be solved on new and independent lines. The new reconstruction of society proposed here contains full scope for all new experiments.

Says H. G. Wells: "Marriage and the begetting of children are the very ground substance in the life of the community. In a world in which everything changes, in which fresh methods, fresh adjustments and fresh ideas perpetually renew the circumstances of life, it is preposterous that we should not even examine into these matters, should

The New Evolution.

rest content to be ruled by the uncriticised traditions of a barbaric age.

“ Now it seems to me that the solution of this problem is also the solution of the woman's individual problem.....I want this coddling and brow-beating of women to cease. I want to see women come in, free and fearless, to a full participation in the collective purpose of mankind. Women, I am convinced, are as fine as men ; they can be as wise as men ; they are capable of far greater devotion than men.....”

CHAPTER 6

THE HIGHER LIFE

I

Even like the postulate of Truth, the method of the New Evolution or the Way of Life, that implements the Truth, can only be indicated by a process of elimination of what it is not rather than explained by explicitly stating what it is and how it works in life. The ancient Sages of Ind called the method *Neti, Neti i. e.* Not this, Not this. They spoke of the Truth of things as: *Yato vācho nivartante aprāpya manasā saha i. e;* From Whence the words (of Truth) turn back unable to approach It with the aid of the mind.

The method of evolution to Truth whereby Truth is self-realized is, like the Truth itself, beyond the scope of expression in conventional language. And when attempt is made to express some aspects of it, there is not only the difficulty to find proper expression that can bring out the meaning of the experiences in the Higher Life—for human language is largely adapted to the conventional life of man—but also the possibility of different people reading different meanings into the words corresponding to their own apperception masses and the quantity and quality of experiences they have had in life. So in general, one may say, the less said about the higher things the better, leaving all the rest for actual life. Indeed the

The New Evolution.

world is not lacking in fine ideas, we are only starving in the midst of plenty.

While being a firm believer in deeds more than in words, in actual life more than in knowledge or philosophy, I find myself all along saying things. I cannot possibly help it as actions cannot be put in black and white. But I do realize the immense unreality of words, however wise or grand, which seek to express the nature, process and function of the Higher life and explain what the Truth of things can possibly be. The Hindu Upanishads aptly indicate the Truth of facts in the following verse :—

Nāyam Atma pravachanena labhyo

Na medhaya na bahuna srutena

Yamevaisha vrinute tena babhyo

Tashyesha Atma vivrunute tanum swām.

i. e., The Atma (Truth) is not attained by one who can talk (and write a lot) about It, not realized by intelligence, nor by great erudition. He whom It courts (and he alone) attains It and the Truth reveals Itself fully to him.

So after all, human effort availeth nothing? I suppose one can twist the meaning of such utterances just as one pleases and indeed, howsoever man may try, he cannot understand them a whit better than what his own experiences in life can take in by way of the meaning of words as well as things. But still we all get on in a world of make-believe, self-deception and humbug. Not wilfully perhaps, but that is the ordinary conventional

The Higher Life.

life with its essential dualism of life and death, joy and pain, passions and peace, freedom and slavery etc.

Meanwhile, the Higher Life, that man has inherited in the evolution of his race as a species on earth, is for various reasons not only not adopted by man in this highly civilized age—just a temporary phase of *devolution* I must hope—but not even recognised as of much consequence or necessity for the welfare and peace of mankind! The more one thinks about this aspect of affairs, the more he feels like his heart being lacerated. Modern man is born a slave, lives the life of a wretch, and dies like a dog, mostly. But how beautiful, sublime and sweet can he make his life individually and socially!

The Higher Life, the eternal existence, the freedom, the bliss, and the peace of Truth, is not for him, for the modern civilized man. Not that he cannot have it if he tried, but he would not try for it even when it surrounds him within and without and invites him in all love and sweetness. Man has lost his capacity to read the right meaning of things. He is no more than an animal and a slave to circumstances, the great and the small alike. Of course, exceptions there are; for I have a pet theory that our world still exists and lives on because there must be some at least that genuinely belong to the Order of Truth. And by such I do not mean the so-called religious people who, I suppose, make a mess of it all. For my part, I

The New Evolution.

cannot possibly read anything more than pretension, humbug and self-deception in most spiritual people who seem to insinuate coolly, by their attitude as well as words, that the rest are irreligious and the enemies of God. If true religion is the Way of Life of man, every one is religious as everyone has one way of life or other, while however we recognise the *dynamic* condition of life alone as religious. So the right direction in all life must consist in acknowledging the postulate of Truth and a genuine meaning of things, and in the necessity of making life dynamic and real so as to evolve to the Truth of things.

Mankind must be made to do it by proper ways of organization. That is the work before us, and the only right and useful work we can lay hands on. I cannot help reverting to this topic every now and then. The New Evolution, far from being anything original or new, contains only the gist of all the teachings in the world made by whoever had set his heart on the Truth of things and the real welfare of humanity, however curtailed, perverted and misused those words now have become by wear and tear in the possession of man and by their divorce from the context of time, place and circumstances.

I know, in fact, that ninety-nine per cent of the population of our globe may not care to see any meaning or sense in the literature about the Higher Life, as I note how the many good works of modern thinkers and critics are reacting on

The Higher Life.

them. But should it be like that? Why should we allow that? Out of the few that care to look into such things critically, there is the difficulty of finding kindred apperception masses and life experiences such that the author's words may have the same meaning for them as they have for himself. But I admit the possibility of their having their own unique experiences and ideas seeking their own expression—fruitful or not—helping them in their evolution to the Truth of things. Thus, on the one hand, the large majority of mankind—rich and poor alike, the richer the worse—do not care for the Higher Life which would bring them the real joy and freedom they hunt after in life, and on the other hand, there is the intransmissibility of higher experiences through the ordinary conventional language. Matters standing thus, and further, in default of proper organization of the Higher Life by knowing and sincere people, there is no wonder that modern humanity drifts on towards what is patent even to a casual observer, namely, destruction and death!

II

Again, am I really able to present here what ideas and experiences I do have in my life? Far from it! The pity of it is, genuine ideas do not rise up just when you take up your pen or pencil to write with. They crowd around actual life experiences. Writing or speaking is but mere show, a false impersonation of what it vainly seeks to represent. Man evolves into ideas and ideals

The New Evolution

and realizes them in his self in the actual living of his life in proper manner, and he seldom carries them to his study except as some vague images or impressions stored up in his memory and imagination—a psychological study of man's mental make-up must really do much good for the man intent on leading the Higher Life. And so what one writes down is, at best, but a second-hand version of the real state of affairs and is no more related to the actual things that take place in his personality and ways of life than a shadow to the real object.

But then words are supposed to have the value as symbols to conjure up kindred ideas, feelings or experiences in the person of the hearer or reader. Words are surely intended for that purpose. While I admit that it is largely so in the ordinary conventional life of man, I doubt whether all those implications are of value beyond the conventional groove or rut of life. This explains partly why there is so much of misunderstanding, humbug and ignorance in matters pertaining to the Higher Life. Experience is mostly intransmissible. It is particularly so in matters relating to the Higher Life of Truth which is beyond the range of the conventional, unmeaningful level of ordinary life.

Here we find the natural limitations of language seeking to express ideas and explain matters pertaining to experiences in life. I would refer my readers to extensive works on this subject like

The Higher Life.

the *Outline of Philosophy* by Bertrand Russel But Life itself is a supremely beautiful, complex yet harmonious, process which words cannot actually depict and convey the sense of, except to the extent they can evoke kindred feelings and ideas in those that hear or read them. In that case, however, the pre-existence of similar thoughts and experiences are implied. But who can guarantee that? We find that one man's experiences in life are as wide and different from another's as he is objectively distinct from the other, in physical appearance, mental and moral capacity, aspirations and ideals, and the circumstances of life, though there might apparently be a similarity of life process in all mankind.

About the world we live in, Alpha of the Plough writes in *Pebbles on the Shore*: "We ourselves all dwell in worlds of infinite variety. I do not mean the social and professional worlds in which we move, though here, too, the world is not one but many..... But I am speaking here of our individual world, the world of our private thought and emotions. My world is not your world, nor yours mine. We sit and talk with each other, we work together and play together, we exchange confidences and share our laughter and experiences. But ultimately we can neither of us understand the world of the other--that world which is the sum of a million factors of unthinkable diversity, trifles light as air, memories, experiences, physical emotions, the play of light and

The New Evolution.

colour and sound, attachments and antipathies so obscure that we cannot even explain them to ourselves."

While objectively there appears a large uniformity, subjectively one man is different from another. He is an individual. In ordinary conventional life the differences between man and man are not so apparent as in the Higher Life, that is, when we change our outlook on things. But still, the Higher life is the process whereby these differences are minimised progressively and the real unity of things—not uniformity—is sought and found, while it is missed in the ordinary life of diversity and dualism. The great watchwords of modern Democracy, namely, Liberty and Equality, have meaning only in the Higher Life which leads on to the Truth of things. As it is, in the manipulation of human life, individually, socially and politically, under the ideals of Materialism, Capitalism and Nationalism, to talk of democracy is humbug.

Bernard Shaw in a recent broadcast speech on *Freedom* said: "I take it then, that nine out of ten of us desire more freedom, and that this is why we listen to wireless talks about it. As long as we go on as we are—content with a vote and a dole—the only advice we can give one another is that of Shakespeare's Iago: 'Put money in thy purse'. But as we get very little money into our purses on pay-day, and all the rest of the week other people are taking money out of it, Iago's

The Higher Life.

advice is not practical. We must change our politics before we can get what we want; and *meanwhile we must stop gassing about freedom, because the people of England in the lump don't know what freedom is -- never having had any.*" (Italics mine).

But my point is, why should people who have no higher ideas in life nor care for them, and who do not attempt or wish to lead the Higher Life, be still considered respectable and great in society and treated as other than animals and vermin from which they do not differ much except in physical appearance and a sort of cleverness and vice? Why should we be so idiotic as to tag on worth, merit and usefulness to the amount of money one has appropriated by his cleverness, roguery or luck, or by the perseverance of his fathers in amassing it by means fair or foul? Why should we be recognizing and allowing in society the ideals of Mammonism, self-aggrandisement, exploitation, nationalism, drift and humbug, in the individual and social life of man, and that in the very sacred name of Democracy and Freedom? Why should we look down upon the right ideals of the Higher Life which ought, and are proved, to bring a greater measure of freedom, joy and peace, the ideals humanity should always hanker after in the manipulation of life? Why, indeed Why?

Here again preachings are of no avail, for they seldom touch life. Right organization of individual life, as well as social and political life, must be effected under the leadership of people who

The New Evolution.

know things. It is the only remedy. That is the only panacea for all our ills. That alone has value in helping mankind, individually and racially, to evolve to the sense and significance of things and to a freer and happier level of existence. Those who do not care for the Higher Life, but who do care only for the flimsy ends of life, must be brought under check, and society must be stabilised on the true ideals of life with the right people wisely guiding the destinies of mankind.

An initial scientific classification of mankind into a few divisions of society, on the basis of physical, mental and moral capacity, as well as the duties of life performed, must be the prelude to the reign of true Democracy, Equality and Freedom in the human world, which must be the meaning of Millennium if it has any. I am quite positive that otherwise the thing is impossible. Thereby we only minimise the thousands of divisions into which humanity is cruelly rent apart now --almost a division in every individual--into a few main ones for practical purposes of implementing the New Evolution whose fruition, as the highest Ideal, is the perfect Equality and Freedom of all in the Absolute Truth of things.

How cleverly do we, modern civilized people, manipulate our individual, social and political life! We hold up the ideals of Democracy and Equality but arrange matters in actual life in such a way that the very opposite holds on in its nakedness and poignancy, without ever paying the slightest

The Higher Life.

thought to the most glaring fact that those noble ideals can flourish only when we have accepted the Way of Life in Truthfulness, Non-violence and Love. We neither adopt those ideals as the rule of conduct in life nor so much as care for them, being under the tragic spell of Mammonism and animal welfare. O Civilization! Civilization!

Says Tolstoy in his Essay on *What is Religion?*—"A chief cause in our time of the terrible cruelty of man to man—besides the complete absence of religion—is the refined complexity of life which hides from men the consequences of their actions.....But to-day we kill people by so complex a transmission and the consequences of our cruelty are so carefully removed and hidden from us, that there are no effects tending to restrain our cruelty, and the cruelty of one set of men towards another is ever increasing and increasing till it has reached dimensions it never attained before."

III

Though I have proposed to myself to explain what the Higher Life is, I find that I have not touched on the topic yet in the scientific fashion. I do not believe I may yet do it for the obvious reason that I wish my readers to understand me, which they cannot possibly do if I start and end with generalizations and definitions. Indeed, have we not got them in plenty and more, stored in fine volumes in our well-furnished libraries, but what purpose do they serve us, the inheritors of such

The New Evolution.

treasure ? Definitions and generalizations, strange enough, have particularly no value in matters relating to Higher Life, for they can convey little meaning to another whom they seek to instruct or please; or, at best, they convey to him what meaning he may choose to read into them in proportion to his own degree of experiences in life. But still I cannot completely avoid generalization if I am to do some measure of justice to my subject. Indeed, I have started the whole theme of the New Evolution with a first-class generalization in the orthodox fashion, in the first chapter. If the scientists question my *bona fides* there, I would just tell them that I did it to spite them: I care more for life than for science.

It is as though you leave the puzzle more complex and insoluble, the more you talk about it: the topic of Truth grows with greater scrutiny, exposition and use. The more you begin to know things, the more you find that you do not know and that in a kind of geometrical progression. The more you explain what the Truth of things and its method of approach are, the more you feel you are unable to do it. It is because the meaning of things is a matter of self-realization, whereas mere intellectual assent and expression of ideas go but a little way towards it.

So here we have the Ideal of Absolute Truth, which man perceives as Freedom, Joy and Peace, and the Way of Life to realise the Truth in Truthfulness, Non-violence and Love. These words try

The Higher Life.

to express the Truth approximately when correlated to man's Higher Life which is competent to implement the Truth, while the real nature of the Absolute Truth of things is pure silence where it shines forth eternally. Such is the heritage of every piece of creation just for the reason that it is part of the Truth or Real Existence, aye, one with the Reality itself. Freedom, or Joy, or Peace, by itself, expresses the Ideal of Truth which we adopt in life, as much as Truthfulness, or Non-Violence, or Love, by itself, is competent to define the method of the New Evolution. Adjustment to the varied human taste enjoins us to express ourselves in a variegated fashion.

The Higher Life of man begins just here, in that change of outlook on things, in that right mental direction which seeks to glean the right meaning of the facts of phenomenon. At the very start of this Higher Life one realizes that the usual conventional meaning of things, we adopt in life, as a result of heredity, habit, education, and the life-urge in us, is not the true sense of facts. When a man realizes like this, his higher life begins. Any and every piece of creation—a stone, a flower, a living creature, the sun or the star, every other thing beyond the range of the senses, the forces of nature, the mind, the feelings and the consciousness of self, or any other fact of life, birth and death and the events in life manipulation—has a world of meaning to tell the aspirant after Truth, when he actually rises above the dull, unmeaningful,

The New Evolution.

conventional standards of ordinary life. It is this way life is made dynamic and real. This is the process of the Higher Life, of course, on the main-plank of ordinary life whose varied activities are to be sublimated into the higher life progressively and given a direction towards the sense and significance of things. This right mental direction emerges as the concrete ideals of Freedom, Joy and Peace whose methods of approach get crystallised into the Way of Life in Truthfulness, Non-violence and Love.

When a man has analysed the ordinary life process which gets on in ignorance, wastefulness and drift, when he has got at the urge, the aspiration, to shake away the nightmare of littleness and dualism and break off from the bondage of limitations and weakness, when he jumps off the rut of convention into the main-road of Truth, he begins to feel that all things, in and out, are being gradually metamorphosed into a deep, hidden, beauteous harmony which is the freedom, the bliss and the peace of Real Existence or *Sat*. The Scientist of the Higher life finds that the many ideas and sentiments of his conventional life, which indeed he should have cultivated assiduously, are sublimated gradually into a vast pity and reverence for all the things and facts of phenomenon which, apparently, as individual entities, in a form, name and way of existence, express their distance and separation from the Truth or Absolute Existence.

The Higher Life.

This realization is a level of mental and moral evolution. It must lead gradually into a sense of wonder at every fact of existence, high and low. This sense of wonder is the beginning of true wisdom and the corner-stone of self-realization. In it the real meaning of things is progressively unfolded. Therein is the basis of Love, the sense of the Unity of Existence, which is the method of the Higher Life seeking to unite man with the Truth that he always is. The continuous action and reaction between the individual and the environment in the activities of life on the mainplank of the right higher mentality and understanding, knits together the body and the soul, the man and the universe, and the individual soul—the conscious personal self—and the Universal Existence. Right thinking and Love are therefore the substance of the Higher Life.

These are mere platitudes to the vast bulk of humanity that are waking up in the lower individuality of limitations, littleness and bondage. But it is a dangerous condition of affairs to let humanity drift on like that. This consciousness in ordinary life is to be sublimated into the higher consciousness of universal existence. That is the way of Freedom, Bliss and Peace the ideals of the human race. With respect to these two fundamental outlooks on life—the ordinary life and the Higher Life, the conventional and the real, the objective and the subjective—the *Gita* says:—

The New Evolution.

*Yā nisa sarvabhutanam tasyām jāgrati samyami
Yasyām jāgrati bhutani sa nisa pasyato muneh.*

i. e. What is night (non-existing or unreal) for the whole creation, therein the sage (the self-controlled person) wakes up ; (in the ideals) where the ordinary creatures wake up the knower of Truth finds his night.

There is the individual evolution as well as the racial evolution in this dispensation of things, with great inter-relation between them. The individual evolution here and there is clearly getting on through all ages, while little organized attempt is made towards the social evolution of man to higher planes of existence. This latter aspect is all-important in that it prepares mostly the atmosphere for the individual evolution itself. Thus the New Evolution has its social and political aspect too ; indeed true religion or the Way of Life includes all that.

Hence the necessity of a new Social Reconstruction, and the creation of a division in society which would hold up the right ideals of life and continue living progressively the Higher Life and no other nonsense. They would be helping society also by example and precept to evolve to higher, happier and freer conditions of life. When this is done, and when the social and political leadership also is tagged on to this division in society, namely, the Scientists of the Higher Life, everything by way of organization on a permanent and genuine basis is done. And all the rest are

The Higher Life.

only matters of detail which gradually get done when the principles of the New Evolution are clinched in their full significance and value. This thing must be done to save humanity yet, whether the bulk of mankind, misadvised by their quack leaders, would have it or not. Herein is the clarion-call of Truth to rally mankind for the Higher Life and Peace.

IV

The Higher Life is human life rightly directed towards the meaning of things and is so called to distinguish it from the usual conventional way of life of modern humanity. The comparative degree carries with it the implication that it is a progressive unfolding of Truth. Again, the Higher Life is not mere intellectual glimpse of the meaning of things—it is life above all. Its philosophy has little value unless projected into life and transfused into one's personality in the way of one's living such that the Truth of things is self-realized.

Leo Tolstoy's Essay on Life (*On Life and Essays on Religion*) gives a lucid exposition of the philosophy of the Higher Life which he calls simply Life.

"The time is coming," says he, "and is already here when these impostures, one of which demands the renunciation (in words) of the life in order to prepare for the future life and the other the recognition of personal animal existence alone as life, and of so-called duty as the business of life—the time has come when these impostures have become plain to the majority of men, and when only

The New Evolution.

those crushed by want or stupified by a life of lust, can go on living without feeling the senselessness and wretchedness of their existence.

"More and more often do people awaken to a rational consciousness and come to life in their tombs, and despite the efforts people make to hide it from themselves, the fundamental contradiction of human life presents itself to the majority of men with terrible clearness and force.

" 'My whole life is a seeking for good for myself', says an awakening man to himself, 'but my reason tells me that this good for myself cannot exist, and that whatever I may do, and whatever I may achieve, it will all have one and the same end--suffering, death and destruction. I wish for what is good—I wish for life. I wish for a reasonable meaning. But in me and in all around me is evil, death, and senselessness. What can I do? How live? What am I to do?' And there is no answer....."

The following cullings from the essay must indicate Tolstoy's philosophy of life, a very sound basis for the Higher Life.

"The true life of man is not what takes place in space and time.....The conditions in time and space of man's animal personality cannot influence his true life, which consists in the subjection of the animal personality to reasonable consciousness.....True human life is fulfilled outside of space and time.....Life is a striving towards good. A striving towards good is life.....The law of human life is renunciation of the good of the animal life".

"Whatever man's true good may be, his renunciation of the welfare of his animal personality is inevitable. *Renunciation of the welfare of animal personality is the law of human life.....(But) the animal personality is an instrument of life*".

"If man could place his good in that of other beings—that is, if he loved them more than himself—death would

The Higher Life.

not seem to him (as it seems to a man who lives only for himself, the cessation of the good and of life. *To a man who lives for others death cannot present itself as the annihilation of welfare and of life, for the welfare and the life of others, far from being destroyed by the death of a man who serves them, are often increased and strengthened by the sacrifice of his life*". (This is the fundamental position of the Hindu Vedanta Philosophy.)

"What is needed is not a renunciation of personality, but its subjection to reasonable consciousness The wretchedness of man's existence is not caused by his animal personality but by his considering life and good to be in this personality alone. Only then do the contradictions, divisions, and sufferings of man appear..... It is unnecessary and impossible to renounce personality, as it is to renounce any of the conditions of man's existence; but neither should man regard those conditions as being life itself—indeed he cannot do so. *We can and should make use of the present conditions of life, but must not and should not regard these conditions as the aim of life.*"

"This discovery that human life is not merely personal existence—a truth humanity reached by thousands of years of spiritual toil—has become in the moral world a truth for man (though not for an animal): a truth even more unquestionable and indestructible than the rotation of the earth and the law of gravitation. Every thinking man, scholar, ignoramus, old man, or child, understands and recognizes this: it is hidden only from the most savage tribes of Africa and Australia and from the brutalized and leisured people in our European cities and towns." (Why should America or Asia be exempted? Tolstoy could have well generalized for the whole of modern humanity.)

"*Life as personal existence has been outgrown by humanity, and it is impossible to return to it and forget that man's personal existence has no meaning..... It is unquestionable..... Our business is to go farther and to make further*

The New Evolution.

deductions from the knowledge that has already emerged from the general consciousness of humanity."

The beauty of the whole theme as expounded by Tolstoy tempted me to draw so much from his writings. As for all the rest I would recommend my readers to go straight to his works. Here let me only indicate further how his theme *On Life* progresses, by quoting a few of the main head-lines in it.

"Love is a manifestation of the activity of personality subject to rational consciousness—The manifestation of love is impossible for those who do not understand the meaning of their life—True love is the result of renouncing personal welfare—*Love is the sole and complete activity of true life—*

"The fear of death comes because men regard as life one small part of it, restricted by their own false conception—*True life lies in man's relationship to the world. The progress of life lies in the establishment of a new higher relationship, and in the same way death is the entrance to a fresh relationship.**—The superstition of death arises from man's confusing his different relationships to the world—*The visible life is part of the infinite movement of life—*

"*Man's life is a striving towards what is good,*" Tolstoy concludes, "*what he strives for is given him : the life that cannot be death, and the good that cannot be evil.*" (Italics in all the above are mine.)

* The *Gita* says that the soul, which is the man, changes body in death to enter into a fresh relationship just as a man casts off his worn-out garments for new ones. For the philosophy of Death vide also *Story of Nachiketas*. But, I would add here that however clear the logic, the verbal meaning and imagery, the real meaning of it, just as it is in existence, cannot easily be anticipated intellectually, but is to be had only in the experience of it.

The Higher Life.

V

For days on end I tried to continue the theme of the Higher Life, but such was the onrush of ideas when the topic was thought of, not in my study but in the thick of ordinary life, and the practical difficulty in penning them down, that I found I could not possibly do even a shadow of justice to the topic. Add to this my positive apathy to convert into words the very sacred things belonging to life experiences and also the very limited possibility of bringing them out into gross verbal expression. Some abortive attempts I did make which did not help me further than quoting from Tolstoy as I have done ere this. I wanted to quote from Vivekananda but I found his writings spreading out like an Ocean and I could only offer them whole, so perfect and beautiful is his exposition of the Higher Life. But what effect have his life and works produced except a few ripples that are gradually dying out? I wished to quote from Gandhi too but I thought that his *life* was always more wonderful and inspiring than his speeches or writings. And do we really make use of that great man as we should? When it came to quoting so as to illustrate the Higher Life, I found that I had to offer all the many beautiful works of great thinkers and lives belonging to the realms of both Science and Life—that unfortunate contradiction of Science and Life still gets on and the world's troubles are mainly attributable to it.

The New Evolution

Thus like the proverbial ass starving between two hay-stacks, I found myself stranded between my own ideas on the one hand, and the ideas of the great men and women of the Higher Life on the other. For I am only a man-in-the-street who is sometimes afflicted with thoughts because he refuses to be satisfied with all the rich, luscious, and savoury dishes of knowledge and experience about the Truth before him prepared by mankind past and present, but still unable to express himself in abundant fashion so as to crown his own little, but not ignoble, experiences in life which all the modern civilised ideals and institutions seek to stifle, underrate or ignore.

It was Vivekananda, I suppose, who declared that 'Each man is great in his own sphere'. I, for one, feel that my life is very precious to me—whatever it may be to others—and is to be clutched at like a vice so as to manipulate it with a view to get at the Truth and meaning of things. Or else, I feel being entombed in the very act of living. Yet to all appearances I get on in life, a mere getting on. I am tall only for myself. I would not have set much store by this mad drive and the devastation of heart in me with the concomittant rebellion, heart-rending and occasional jubilation too when I feel the meaning of things dawning on my soul, (as I would believe), but I find the very logical and irresistible fact that if all those about me, all the creation, do not rise up to the level of the Higher Life, I have only lived in vain and that all

The Higher Life.

my personal efforts have been wasted without value or fruition for the very obvious reason that I am not, and nothing really is, separate and distinct from the environment.

Herein is the secret of the problem of life: life finds its fulfilment in the environment. Ideas and ideals are to be brought out into action and made to yield their value and worth in man's conduct in life. This must react on and influence the environment which should in its turn react on the man and reinforce his individuality. Thus the Higher Life is ultimately a mutual, corporate, Universal life of the Truth, an Oneness of Existence in Freedom, Joy and Peace.

This thing can be organized and made a living factor in the individual and social life of humanity yet. There is no use pretending that this is being done. It is not, and hence all our woes. It is no use pretending also that the New Evolution is nothing novel or revolutionary. It really implies a new method of life and a new social organization, not being tried in this highly civilized period of human evolution. Indeed the New Evolution implies several factors as yet 'untried in human experiences—as untried as electric traction or flying was in 1800'. It is not possible to come to any details in this book which is but a brief general outline of the New Evolution. In fact, the New Evolution stands for all the genuine aspirations and possibilities, experiments and revolutions of

The New Evolution.

the youth and the sturdy manhood and womanhood of our age. But I would have all that done on the main-plank of the Truth of things.

Let me close this chapter with the following as the motto of the Higher Life: '*Better plunder than paralysis, better fire and sword than futility.*' If facts are intelligently viewed, we have to own that our individual, social and political life has become paralytic and futile. We have not in fact the capacity or grit to plunder or to carry fire and sword. We attain our mean and worthless ends by such underhand and cowardly means of exploitation and humbug aided by the diplomacy and art of Satan in Capitalism and Scientific Technique ill-directed. Though plunder and fire and sword must be really more welcome than our present state of nightmare, stultification and imbecility, there is indeed something better still, and the best of all, the Way of Life in Truthfulness, Non-violence and Love, the Higher Life, which, if properly organized, can be yet made a reality for our present humanity, however far and remote the chances might seem for a casual observer. In the next chapter I would briefly deal with this subject of Organization.

CHAPTER 7

ORGANIZATION

I

"There is no antiseptics in life but love and fine thinking", says H. G. Wells in *The New Machiavelli*. "Make people fine. make fine people. Don't be afraid.....The real villain in the piece—the whole human drama—is muddle-headedness, and it matters very little if it's virtuous-minded or wicked."

Referring to the social and political life of modern man (which is misnamed democracy) he says: "Muddle isn't ended by transferring power from the muddle-headed few to the muddle-headed many and then cheating the many out of it again in the interests of a bureaucracy of sham expertsThere is no real progress in a country, except a rise in the level of its free intellectual activity. No doubt things are moving from irresponsible controls to organized controls—and also and rather contrariwise everything is becoming, as people say, democratized; but all the more need in it for an ark in which the living element may be saved."

Love and fine thinking are at all times the very spirit of human progress. But modern democracy is killing them in the collective and individual life of man. It would be a great gain for us if we knew what it is we are doing in the name of right and honest living and well-ordered government. Then

The New Evolution.

we shall know that we are indeed far away from the Truth of things and the genuine welfare, joy and peace of life, which humanity can yet realise for itself.

Now, here is the gist of the whole method of right living : the progressive elimination of muddle-headedness in the individual and collective aspects of human life and the installing of the Goddesses of Love and Fine Thinking in the shrine of human personality, which makes for the Higher Life leading on to Truth. The prayer, the rage, that must possess the heart of man, if he is worth his existence and great inheritance, must be this : 'Break me, O God ! disgrace me, torment me, destroy me as you will, but save me from self-complaisancy and little interests and the life that passes like the shadow of a dream'.

"The broadening effect of thought is a slow and complex process", says H. G. Wells. "We do go on, we do get on. But when one thinks that people are living and dying now, quarrelling and sulking, misled and misunderstanding, vaguely fearful, condemning and thwarting one another, in the close darkness of these narrow cells—Oh God ! one wants a gale out of Heaven, one wants a great wind from the Sea !"

Thus the key to the solution of the troubles of our world—all kinds of troubles, individual, social and political—is in *Organization*, in bold, unflinching action, to implement the higher principles of life based on Science and genuine human

Organization.

Experience, which are proved to lead on to the Truth of things. When even the modern age can pride itself on treasures of fine thinking and heroism in self-sacrifice and love, and when our young hopefuls, still unsophisticated and bubbling in health, intelligence and enthusiasm, can be gods and goddesses if rightly directed and trained, what else is it but the height of misfortune for humanity that the much-needed organization on sound and universal lines does not take place ?

Well, a little more of imagination, some tangible amount of self-assertion, courage, love and co-operation, on the part of the intelligent thinkers of our age, must evoke the faith and enthusiasm in the innocent and brilliant hopefuls of our age and the loyalty and gratification of the masses, which shall in due course bring about a beautiful state of affairs for humanity, which indeed its great acquisitions in science, knowledge and art, and their wonderful applications for human comforts, deserve to bring into being. That is the ideal and the plan of the New Evolution which initially propounds in general the principles and the ways of life that should serve as the main-plank and basis of Organization and social reconstruction, leaving all the details to be filled in as suit particular situations of time and place.

In the organization of the New Evolution, it is the mentality, the right intellectual direction and vision, that matters greatly. This is made to develop into genuine love that makes ideas practical

The New Evolution.

and projects them into life—first fine thinking and then love that is built upon it. With respect to the new mentality to be evoked and cherished in humanity for its future stability and well-being, H. G. Wells says: "You all seem to think you want to organize people, particular groups and classes of individuals. It isn't that. That is the standing error of politicians. You want to organize a culture. Civilization isn't a matter of concrete grouping, it's a matter of prevailing ideas. *The problem is how to make bold, clear ideas prevail..... Whatever accidents happen, our civilization needs, and almost consciously needs, a culture of fine creative minds, and all the necessary tolerances, open-nesses, considerations that march with that. For my part, I think that is the most vital thing.*"

II

Thus the social reformers are for the organization of a new culture and the creation of an intellectual aristocracy. The ideal of real progress and the highest wisdom of statecraft must aim at some such plan. It is not however so much to make divisions in society as to recognize the high ideals of life in practical manner so as to allow, help, educate and train mankind up to higher levels of efficiency and worth in progressive stages. This is in effect the social plan of the New Evolution. But then, a surer and more effective scientific method, a bolder and clearer plan than any yet evolved to re-organize society, is to be arrived at, such that it is on a par-with the well-

Organization.

defined and unchallengeable principles of the New Evolution. *The intellectual aristocracy or leadership must be based on more genuine foundations, namely, Truthfulness, Non-violence and Love.*

A set of people, not only intellectually great, but wise, loving and self-sacrificing, must be created and cherished as a division in society. It must be a body of people who are not only fine thinkers but right *livers* too of the Higher Life. The rulers of the people must also belong to this class, rather it is to be a second division in society having a practical bent of mind, those who bring out heroism in the conventional level of human life, but having at all times a firm hold on the *hinterland* of Truth. *We must aim at producing and perpetuating the typical aristocrat, 'so typical and above the mere forms of aristocracy, that he remained a commoner to the end of his days'.*

If we get at these two divisions to start with, I do not mind how many more divisions, or how few, we create in the rest of the people, provided we set before them the right ideals in life and engage the first two divisions to help them actively towards real progress, happiness and peace. All other ideals and ways of organization are mere trash, or at best, drift and sorrowful waste; for they are either not based on the universal principles of life or are not potent and far-reaching enough to implement real truth.

Regarding the character of the present-day members of human society, H. G. Wells remarks :-

The New Evolution.

" Habits and interest are in a constantly recruited majority against conscious change and adjustment in these matters. Drift rules us. The great mass of people and an overwhelming proportion of influential people, are people who have banished their dreams and made their compromises. Wonderful and beautiful possibilities are no longer to be thought about. They have given up any aspirations for intense love, for splendid offspring, for keen delights, have accepted a cultivated kindliness as their compensation. It's a settled affair with them, a settled dangerous affair. Most of them fear, and many hate, the slightest reminder of those abandoned dreams ".

Now the question is this: Shall human life individually and socially get on like this on our globe, gradually heading on to destruction and death, or shall it improve its quality and sense and in progressive degrees be a thrill of freedom, joy and peace, the qualities of Infinite Existence that man's life can surely be ? ' The things that might be done to-day ! ' And the eternal resources and possibilities that richly environ us ! What we want is, above all, fine thinking and love and proper organization to develop and implement them. To realize this supreme objective we want to get at a body a people, a division in society, that live the life of the Truth and help others to live it in progressive stages. They shall be the Scientists of the Higher Life, the Thinkers, the Knowers' of Truth. The rulers and the leaders of social and

Organization.

political life shall also be recruited from this set of people and be perpetuated as another class. And the masses of mankind shall be directed, helped and trained for the Higher Life which the Scientists and Rulers of the New Evolution actively set up before them.

Let it not be supposed in flippancy or muddle-headedness that the great principles of democracy might be undermined by divisions in society. Far from it, this plan of social reconstruction only throttles sham democracy and paves the way for real democracy and liberty which are possible only in the Higher Life. To realise the right ideal of democracy, the preliminary step is to re-organize society through a scientific classification on the basis of the ideals, aptitudes, achievements and the occupation in life, of people.

Many fine thinkers have helped in solving the troubles of the modern age. But we have been deaf to their wise words and callous to their beautiful examples. We have been cornered now, and we have to listen to them and act or be damned altogether. Bernard Shaw's works are a good introduction to the Higher Life of mankind in its social and political aspects. The defect in his writings, if it might be called defect at all, is that he presents only the cold, severe, intellectual aspect of things, devoid of the colour, the love and the beauty of things that must warm the soul and help ordinary mortals to rise up above weakness and

The New Evolution.

convention. He virtually chastises mankind. But there is a way of understanding the spirit of his criticisms, which matters everything.

"That great man laughed at us, gibed at us, insulted us," says A. G. Gardiner in his book *Certain People of Importance*. ".....And we retaliated by seeing in him only a desperate anarchy, filled with the hatred of holy things, smashing our images, and defiling our sanctuaries.....(But now) Mr. Shaw is in peril of being canonised while he still walks the earth.....The critics, worn out with years of vain effort to suppress so pestilent a fellow, have swung round to the view that he must, after all, be a man of genius."

Says he further about G. B. S. : " 'Sponge out the past', he says—not because the past has nothing to teach, but because we must rewrite its faded script ourselves. Let us press forward to the new vision and the new adventure and escape from the tyranny of the past to wider horizons and free untrammelled thought. Every generation should have its own fresh, fearless expression... .. The cake of custom rests like a blight on the living spirit of men. The cruelties of society are cruelties practised by kind people who have ceased to feel and whose understanding is sterilised by tradition.

"And filled with this fury he launched his shafts of satire and mockery at the structure of society, turning the theatre that had become the temple of a stale, unprofitable drama of situations

Organization.

on the sex theme into a forum where ideas wrestled and tumbled each other in an atmosphere of boisterous fun, and where effete marriage laws, and empty creeds, and outworn political systems, and sweating in factories, and the cruelties of vivisection, and the ways of doctors and the meaning of prostitution, and a score of other aspects of the social and spiritual malaise that was the inheritance from an unchallenged and obsolete tradition, were brought under the scalpel of his criticism. ”

“ Political Science, ” says Bernard Shaw in his preface to the play *Getting Married*, “ means nothing else than the devising of the best ways of fulfilling the will of the world ; and I repeat it is skilled work. Once the way is discovered, the methods laid down, and the machinery provided, the work of the statesman is done, and that of the official begins.....But when it comes to devising the directions which are to be obeyed, that is to making new institutions and scrapping old ones, then you need aristocracy in the sense of Government by the best.....Democracy as to the thing to be done may be inevitable (hence the vital need for a democracy of supermen) but democracy as to the way to do it is like letting the passengers drive the train ; it can only end in collision and wreck. ”

III

If things are reasoned out and conclusions based on the right principles of life, we cannot

The New Evolution.

escape from the inevitable position that we must recognize and cherish the intellectual and moral supermen and superwomen of the world and entrust them with the governance of the world. It is not really aristocracy of capital and privilege as we are used to in this democratic age. Nor is it a negation of democratic principles in as much as it is but the stepping-stone for true democracy in the Higher Life of mankind.

Why should divisions in society be made and perpetuated at all? One may ask thus in holy fear that it might be a ruse for some people to be made a privileged class. The modern conditions of democracy alone have made such fear possible; for in the very thick of protestations of equality, fraternity and liberty, clever people, who have got into the saddle of power, have managed with the aid of capitalism and the wanton neglect of the Higher life, to create a social and political situation which is in fact the very negation of democracy but still roaming about in its disguise.

In the divisions of society under the New Evolution it is not so much privileges for selfish enjoyment as for serving the masses that shall come into being; in other words, genuine freedom shall be allowed for man to evolve to the Truth of things and to help other people to do it.

But divisions shall be effected for other reasons too. One may ask: Do we not recognize intelligence, service and the Higher Life in our

Organization.

age and reward it too? Are not the great people in all departments of science and life cherished, protected and honoured, and thereby do we not accept still the ideals of the Higher Life in our social and individual life? But these arguments savour of sophistry. Actual facts and the ways of life of people now expose the hollowness of our claims and protestations. Our ideals in life now are not the right ideals which make up the Higher Life. We are ruled by drift, animal impulses, Mammonism and vainglory, and we have got stalemated and worse, individually and socially.

Knowing people have been trying to open our eyes to the danger of our position, but we have been stone-deaf to their message—muddle-headed, selfish and stupid as we are. But the fault with the great reformers is in waiting for the consent of the masses, which in fact they always possess in the great scheme of things. 'The modern notion that democracy means governing a country according to the ignorance of its majorities' has been highly disastrous in its effects,

Matters standing thus, the way out of the impasse must be clear. The people of knowledge and vision must assert themselves, proclaim their ideals and plans, displace the quacks and self-seekers from the leadership of society, and lead the masses on, as they alone can and should, to the right ideals of life in freedom, joy and peace. If they assert themselves, co-operate and work out things, they need not have a shadow of doubt

The New Evolution.

about the willingness and the enthusiasm of the masses to accept their leadership.

But, in as much as we mean to tackle life and aim at the practical realization of ideals in the ways of life, mere intellectual assent to ideas and ideals and the appreciation, appraisal, or reward of merit, may not do to help mankind to evolve to higher levels of Truthful Existence. Ideals can be made real and workable only by bringing them out in life conditions, by making the Higher Life a permanent feature of society for humanity as a whole to look up to. There is no escaping from this position. The clear and logical necessity that the governance of mankind shall be in the hands of people that lead the Higher Life and have accepted the mottos of knowledge, love and service in every-day life, also becomes patent when the right solution of life problems is taken up on hand. A fuller discussion of Social Reconstruction on the basis of divisions in society is reserved for a separate book entitled 'The New Revolution'.

Having given some serious thoughts to the problems of the modern age with due correlation to the ideals of the New Evolution of man, I have come to the conclusion that a plan of social reconstruction on such or similar lines, and that alone, is competent to resolve our doubts and release our troubles and, further, that this plan is capable of solving all our individual, social and political troubles too, the life of selfishness, cruelty, drift

Organization.

and wastefulness and the evils of capitalism, materialism, exploitation and humbug.

Now, there is getting on in one part of our earth, namely India, an ingenious social system called Caste-System, with which interested people might draw an analogy for this new plan proposed. Whatever might have been its origin, however beautifully it might have been conceived of initially, and whatsoever function it might have rightly served once, there is no denying now that the caste system is a bane and a canker in Hindu society as it gets on at present. Suffice it to say that this plan has nothing to do with it, but is simply a growth, an evolution, out of modern conditions of knowledge and life.

But that is the fate of all mundane matters. The law of life in our relative material plane of existence with its birth, a span of existence dependent largely on extraneous circumstances, and sure and certain death—this law every individual entity and every system has to obey, however perfect or useful it be. Man can do no better than wisely 'Ring out the old and ring in the new'.

Modern science speaks of them as *events* in Time-Space. Each *event*, like a stone cast on a calm lake setting up ripples on its surface, has a beginning, a period of life, and an end, and makes thus a history of its own. Its centre is incomprehensible, being, as I would put it, located in the lap of Truth. *Events* are not all horizontal as a

The New Evolution.

series, but mostly vertical, the larger one containing the smaller one. To give an example: Millions of corpuscles, which are units of life, are in a man's blood, but the man is the larger *event* containing them all. In turn, a unit of society or nation is so manipulated as to contain individual man, next humanity contains all social units, the earth contains all species of life, the solar system contains the earth; and further on, we are yet unable to say what larger *event* contains our solar system, and what still larger cosmic *events* make history in the Universe. We can however postulate the greatest *event* of all, the *One Eternal Event*, that is the Truth of things. The histories of these larger universal *events* man has to take account of, but that is possible only in the Higher Life, in man's New Evolution.

So here, the lesson we have to learn is this. No social system or organization, no religion or mode of life, is to be judged wrong or bad from present knowledge or manner of existence. We shall not judge an action evil because it failed to produce the desired result or has survived its usefulness. It is not right to conclude that a particular social institution, e. g., the *Varnashrama Dharma* of the Hindus, was wrongly conceived and unjustly manipulated, looking at things as they get on at present. Still an impartial, intelligent man, if he studies its history, can note that it is for long going the final way of events. He would find that the old institution has out-grown the needs

Organization.

of our times and cannot any more envisage the ideals and ambitions of our age. Thus a sensible man is bound to conclude that we have no reason to hug to a good thing that was, after it has survived its usefulness, that we have to change with the times and in proportion to our new culture and achievements, and evolve newer and freer institutions to realise our ideals and aspirations.

But then, because a great social system like the Four-fold Division of Society in the Golden Age of Hinduism (misnamed Caste-System now) has survived its usefulness now and is getting on in a wooden, inelastic, perverted fashion, beset everywhere with abuses, that is no reason why a similar thing cannot be attempted to rehabilitate human society in this civilized age. It need not necessarily be by mending the disused or dying structure or by reconstructing on the old thing, which is well-nigh impossible. Let us indeed do it by starting newly, freshly, and independently, with due correlation to our needs and conditions of life on the one hand and the new ideals and achievements of our age on the other.

If anyone could bring forward a better and more effective plan than this, which could at one stroke solve all our individual and social troubles besides offering full scope for all the various personal, social and political experiments we would wish to try, no other would welcome it

The New Evolution.

more than I. But we have had enough of patch-works. We can and shall lead the great life of the Truth yet, individually and socially.

IV

The Hindu *Dharma* is at present as much a sealed book to those who are out of its fold as its principles and practical applications are misunderstood and misused by those in it. I would quote a few lines here from Sir S. Radhakrishnan's *The Heart of Hindustan* (G. A. Natesan & Co., Madras), just to indicate how right organization under the New Evolution or the *Dharma* (to put it religiously) is to be conceived of and effected so that modern mankind may be enabled to live peacefully and progress towards the Truth of things. I would emphasise, however, that any far-reaching organization, attempted by us, must be an evolution from our own ideals and aspirations in life and based on the needs and achievements of our own age, while other systems of organization in other ages can still be drawn upon to help us to do it wherever they can. On the one hand, organization is not an end in itself but only a means for the end ; on the other, no organization for us is valid which does not serve our present needs, which does not realise the ideals and aspirations of our age, and which is not made to function and progress with the knowledge and achievements of our times.

"The *dharma* is a code of conduct," says Sir S. Radhakrishnan, "supported by the general conscience of the

Organization.

people. It is not subjective in the sense that the conscience of the individual imposes it, nor external in the sense that the law enforces it. It is a system of conduct which the general opinion or the spirit of the people supports, what the Germans call *Sittlichkeit*. Fichte defines the latter as 'those principles of conduct which regulate people in their relations to each other and have become a matter of habit and second nature at the stage of culture reached, and of which therefore we are not explicitly conscious'. The *dharma* does not force men into virtue, but trains them for it. It is not a fixed code of mechanical rules but a living spirit which grows and moves in response to the development of the society. Even the State in India was a servant of the *dharma*. It was not above morality. Its function was not to alter or annul *dharma*, but only to administer it. The functions of the State never intruded into the life of the people."

It is on such plea that the orthodox Hindus tax the British Government with officious interference in their religion and social life. But the statement of the knight about the supremacy and the ultra-political status of the *Dharma* does not preclude the necessity of changes in it so as to adapt the *Dharma* to the different ages, or hinder right-minded people, even with the help of the State, from scrapping off the many encrustations and abuses that get into it in the course of time. The Hindu *Dharma* was never conceived of by the wise sages of Ancient India as a wooden, inelastic institution. Nor is it any eternal, absolute law, but only tentative and experimental, a matter of relative importance compared to Absolute Truth. It is the higher scientific method applied to life

The New Evolution.

conditions so as to make human life the Higher Life which apperceives the Truth of things.

It is only the unthinking, selfish, lower nature of man that seeks complaisancy in life and opposes change. Such things shall not be in the New Evolution. And since these things are only too common as life gets on at present—a highly disorganized state of individual and social life in this civilized age, so I would put it—it shall be provided that only the wise, the good, and the loving people shall make laws, administer them, and lead and train the masses to the Higher Life, letting muddle-headed, self-complaisant and self-seeking people know where they are in a rightly organized society. We have to end, once for all, all sham democracy and hoodwinking of the masses and initiate at last the *new freedom* for mankind,

"Man's nature can be developed," says Sir Radhakrishnan, *"only by a concentration of his personality at a particular point in the social order....."* The four castes correspond to the intellectual, militant, industrial, and unskilled workers, who are all members of one organic whole. So early as the period of the Rig Veda was the organic nature of society brought out by the metaphor of head, arms, trunk, and legs, answering to the four classes which are bound by ties of common fellowship. Each class has its appropriate place, rights, and duties in the whole. Since all work is noble, caste pride and exclusiveness are not encouraged. Caste implies responsibilities and not rights."

'The ideal of the Hindu dharma is to make all men Brahmins, all people prophets,' observes the philosopher. He refutes the charge levelled against Hinduism with respect to its prevalent practice of untouchability, thus: "The

Organization.

charge that Hindusim has done nothing to unchain the moral and spiritual forces of the lower classes displays a colossal ignorance of the work of Hinduism in India. To-day after so many centuries of Buddhism and Christianity, when a civilized race comes into contact with a backward one, it does not care to understand the mentality of the latter, but practises cruel methods of conquest and subjection, so that the backward races, if they are left eyes to weep with, spend laborious days and sleepless nights cursing God, because He had allowed these civilizers to get into their lands. The Aryans of India accepted the natives into their fold and helped them to get rid of their habits of dirt and drunkenness, lead clean lives and worship the one living God..... They did not expose themselves to the avenging power of facts by hurriedly forcing up society to a higher plane of conduct which could not be reached without an inward call. The work of gradual civilising by means of caste continued till the advent of the Mohammadans..... But for this civilising work India would have had, instead of fifty million untouchables, five times that number. This work has ceased to be effective since the loss of the political freedom by the Hindus. It was then that Hindu society became fixed up in a conservatism and left outside its pale a considerable part of the population of India, which has been the field for exploitation by the non-Hindu religions."

I believe no one can have any valid objection to recognize the wise and good people as the right leaders of humanity, nor even to create a division in society of them so that the right ideals of life might be realised in actual living and transmitted to posterity not only in knowledge but also in experience and habit, that is, in the moral tone. But the tug comes when the second division of

The New Evolution.

Rulers in the New Evolution is thought of. Everybody wants to rule, that is the pity of it. With respect to the ideal of the *Kshatriyas* in the ancient Hindu *Dharma*, Sir S. Radhakrishnan writes :—

“The art of Government cannot be practised by all. It is increasingly felt that amateur politicians keen on satisfying their constituences and with no other training than what could be got from the hurly burly of popular elections are incapable of doing justice to the task of administration..... To-day the great wars are fought for the government of the world and for the possession of its markets and not for the moral elevation of the people or the pursuit of good. *The political obsession is the cause of the drifting of the world in deep confusion to unseen issues.* It may be said that when there is a professional ruling class, there is no guarantee that the rule will be unselfish. But the training to which they are subjected is a sufficient security for the right discharge of their functions. Besides, the rulers are not allowed to annul or alter *dharma*, but only to administer it. The changes in the *dharma* are introduced by the Brahmin thinkers, who possess no vested interests, but lead a life of spirit in compulsory poverty. They interpret the *dharma* in cases of doubt and difficulty.

“*The organisation of the society is essentially aristocratic in the best sense of the term, since only the philosophically minded men with detachment of view lay down the laws.....* The Brahmins engaged in the pursuit of knowledge and the beautifying of life were regarded as superior to the officers and administrators, and were not obliged to do what is congenial to the latter. They were freed from all material cares and from subordination to earthly authorities in spiritual matters. *The institution recognises that all good reforms start in the mind of one man and at first repel the world at large. Society cannot progress if all forward steps should first obtain the sanction of the majority.*

Organization.

Absolute freedom for the creative thinkers is the first condition of culture and progress. Mr. Bertrand Russel, in a brilliant article in the *Century*, observes that 'without freedom, the man who is ahead of his age is rendered impotent'. The considered conviction of one wise man is more worthy than the opinions of a myriad fools, according to Manu.*" (Italics are all mine.)

With respect to the basis for the divisions in society, he remarks: "Strictly speaking, the caste of man is determined by the predominance of reason, emotion or will in him. These correspond roughly to the three *gunas* or qualities of *sattva*, *rajas* and *tamas*. Manu mentions three principles as governing the caste of man, viz; *tapas* or individual effort, *srutam* or the cultural environment, and *yoni* or heredity..... Peoples with different racial heritages can live together in amity and fellowship only on the basis of caste. The formulators of the institution felt that, though birth was the only available test, spiritual character was the real basis of the divisions in society: Manu allows that, if an individual practises the ways of the good and leads a pure life, he overcomes the effects of heredity. According to *Mahabharata*, the test of regeneracy is not birth, but only conduct. We have ignored all factors other than birth with the result that the system has rigidly confined people for all time to particular compartments, enslaved successive generations of men and proved well-nigh fatal to the free growth of social polity. The natural plasticity and fluidity of life are not taken into account by the inflexible moulds and barriers of system. We have reached a condition of society where the disorganization of social life is so great that the principle of birth should be subordinated."

The great ancient Hindu law-giver who codified the principles of the *Dharma* into the *Manu Smriti*.

The New Evolution.

V

Now a word about India. She is the cradle of the human race and is the birth-place of the great civilisation of the Truth and the Higher Life implementing the Truth. The ancient Aryan Sages were the forefathers of the whole of the human race, in a sense; for whilst they lived and adorned our earth, they were the only nation worth that name, and they spread their culture all over the world in knowledge and love. The death of India is at once the death of the human race and of our beautiful planet: when she is in bondage all humanity shall be in it. The vicissitudes that happen to India are rightly those of the whole human race. India should be helped to stand on her legs honourably and independently if only to keep alive the torch of her ancient wisdom and philosophy and her great *dharma*. It is foolish to think that those things can be handed over to posterity in books or manuscripts apart from the people and the experiences in life with the hereditary bias to spirituality which forms the background of the wisdom contained in books. So it must be the earnest endeavour of all people and of all nations to resuscitate that noble Aryan culture in its modern setting such that the Higher Life is progressively led by all mankind. Earnest and immediate efforts should be started by people all over our globe to see that India, the land of the *Dharma* or the *New Evolution*, is made a free nation once for all. It is no noble existence for us to keep our

Organization.

parents in bondage and ourselves flaunting about in finery and silliness.

Thus modern India's political ambition has a broad international and universal application. It is not the question which way is easier or better--self-effort or co-operation with Government. While at all times India has to work on her own behalf with a proper ideal in view in all its perfection and adopt means which are not unworthy of that ideal, she has also to be conscious that she has a message to give the world and to hand over to them the heritage of the Higher Life transmitted to them through generations and ages from the great Aryan Sages. First, Indians have to be worthy of that tradition which they are not now. Let them make efforts to do it by all means, and be sure that India's future shall yet be the concern of the whole world. The New Evolution, the Universal Dispensation for humanity, shall take full account of it in its social and political aspects.

It is my opinion then that we can only do something effective and permanent with India if there is fifty per cent less of population and almost cent per cent more of commonsense (which is perhaps the universal remedy for all humanity.) Centuries of foreign domination have broken her spirit and have to all appearances perpetuated her decadence and slave mentality. But to read anything unfavourable in her ancient ideals because of her present-day condition is neither wise nor useful. India's problems are complex and varied and

The New Evolution.

difficult of solution except with international or universal co-operation. Gandhi and other great men and women, past and present, have striven to make her free, not only politically but morally too, and the means adopted are such as are a lesson for humanity for all ages, indicating roughly how the Higher Life in its social aspect is to be manipulated under the New Evolution of man. Let us not indeed judge the case from the immediate results attained. Immediacy is the standard only for the muddle-headed, ignorant, mortal life of man. Thus once again, India has to shove herself up, this time in a more organized manner on the double-basis of her individual effort as well as universal co-operation. The New Evolution, which is the universal Way of Life for humanity, has this objective also to be immediately achieved.

Now, having written so much on the New Evolution, I must confess I have not yet touched on the question how practically we might work to make it a working concern in our world. That is not the work of an individual surely. It requires joint deliberation and action. *So I would, first of all, suggest a meeting of all the great men and women all over the world that do feel one with the principles of the New Evolution and have faith in the higher destiny for mankind. It must be people that know things belonging to the Higher Life or are sincere about it and are also prepared for self-sacrificing, loving action to implement it in mankind. The fact is, we have not done this yet successfully. We have*

Organization.

here in the New Evolution a ready-made plan and programme which, being only tentative as I have remarked before, can be amended, annulled or improved upon, provided, of course, we do plan to evolve ourselves in the positive direction and are determined to work and to die for our principles, i. e., to live eternally for the Ideal.

The nucleus of a World-State organization must be formed at the outset, and then the plan of work for individual, social and political evolution is to be projected into action. After sufficient propaganda has been done, it may not be difficult to get into seats of power in a few nations even through the ordinary method of popular election. Thus Internationalism or World-State Organization is the first political programme in the New Evolution. The Social Reconstruction is, of course, a gradual evolution which gets done only under the World-State Organization.

May the Eternal Truth, that is the basis of the universe and is in reality the universe itself, inspire humanity with the keen desire for the Higher Life and goad them on to organize themselves to implement the New Evolution !
